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EDITORIAL:

The Political Situation 881
State Conventions 881
In Congress 882
The Competitor Incident 882
Veterans and the Civil Service .. 882
The Greater New York Bill Signed 883
The New York School Law 883
Barnard College 883
Music as an Art 884
The Methodist Conference 884
Mr. Chamberlain and South Africa 884
Too Much Questioning 885
A Reform Accomplished 885
A Hidden Treasure 886
The Message of Christianity 887

CONTRIBUTED ARTICLES:

The Municipal League Convention 888
Unconscious Revolutions 889
By T. W. Higginson
The Lesson of the Spring 891
By Priscilla Leonard
Indian Child Life 891
By Alice C. Fletcher
The Gospel of a Person:
Yale Lectures on Preaching—II. 893
By the Rev. Henry van Dyke, D.D.

THE RELIGIOUS WORLD:

The Methodist General Conference 897
The Princeton Jubilee 898
Missions in Persia 898
The New Tremont Temple 899
Berkeley Temple, etc., etc 899

BOOKS AND AUTHORS:

Social Problems and History 900
The Religion of Hope 900
New Books, etc., etc 901

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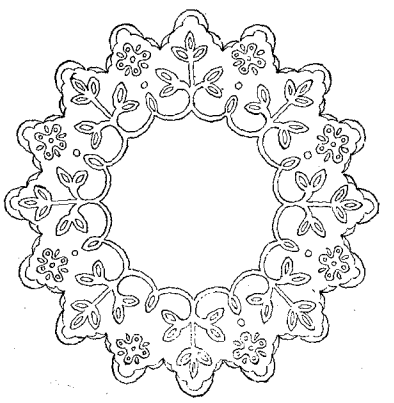

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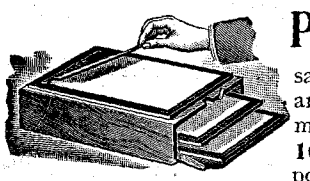

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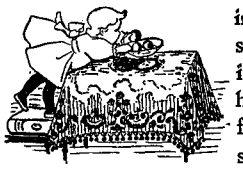

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The Outlook

A Family Paper

Volume 53 | Saturday, 16 May, 1896 | Number 20

MR. McKINLEY'S lead was still further increased last week. The Republican State Conventions held in Indiana, Michigan, and California all instructed their delegates to support him, and his only defeat in the local elections was in the State of Delaware, where Mr. Addicks secured the selection of uninstructed delegates who are likely to give their votes to Senator Quay. If every delegate to St. Louis were certain to vote in accordance with his expressed preferences at the time of his election, Mr. McKinley's choice upon the first ballot would be assured. His opponents, however, have not given up the hope of defeating him. The fact that he once voted for the free coinage of silver, and supported both the Bland-Allison Bill and the Sherman Act, has arrayed against him nearly all the anti-silver leaders. It is a noteworthy fact that the same men generally oppose his attitude on the tariff question. Until this year it has always been the agricultural districts that have stood for a moderate tariff, and the manufacturing centers that have supported extreme protection. This year, however, it is the agricultural districts, from Vermont to California, which support Mr. McKinley—the champion of extreme protection—while the manufacturing centers, including nearly all of the large cities, demand a more moderate protectionist. At first glance the present situation seems anomalous, but the anomaly is explained the moment we consider the character of the Wilson Law, after the elimination of the income-tax provision. Its fundamental principle is, not free trade, but free trade in raw materials. By making raw wool free and by reducing the tariff or bounties upon other products of the farms, the present law discriminates in favor of the manufacturing centers more than did the McKinley Act. Hence the conservatism of these manufacturing centers concerning the revision of this measure, and the radicalism of the hitherto conservative farming districts. In last week's conventions the McKinley element seems to have been easily victorious in each State. The only important struggles were over the currency planks. In Indiana a platform was adopted favoring the use of silver, but explicitly opposing the free coinage of silver at the old ratio. To conciliate the Republican farmers, whose defection was feared in case the Democrats adopted a free-coinage platform, a popular farmer was nominated for Governor. In Michigan both the gold and silver planks reported from the committee on resolutions were retired in favor of a compromise upon the National platform of 1892. In California a free-coinage platform was adopted.

❀

The Democratic State Conventions held simultaneously in New Jersey and Tennessee were each entirely harmonious, but together were as discordant as conventions within the same party could possibly be. The New Jersey Convention, without audible protest from any quarter, not only denounced the free coinage of silver at any ratio, but condemned the further purchase of silver bullion, and demanded the retirement of the greenbacks. The Tennessee Convention, with a barely audible protest, demanded the free coinage of silver at the old ratio, and instructed its delegates to Chicago to vote as a unit on this question. Except in the city of Memphis, the primaries throughout the State had been a succession of free-coinage victories. In the South Carolina Democratic primaries the anti-silver men are apparently making no fight, except to elect delegates who will not "bolt" from the party in case the Chicago Convention fails to adopt a free-coinage platform. Even on this issue the conservatives seem to be losing in nearly all the counties. The most exciting contests, however, now going on in the Democratic party are those in Iowa and Illinois. If the silver men lose these two States, they cannot possibly control a majority at Chicago. In Iowa, under the leadership of ex-Governor Boies, they have carried several counties which a year ago went against them, and would seem sure to control the Convention were it not for the recollection of the outcome in Michigan. In Illinois the gold men are not making a fight in the agricultural counties in the southern part of the State, but are bending every effort to secure a solid delegation from the city of Chicago. They endeavored to conciliate Governor Altgeld by urging his renomination in most flattering terms. The Governor, however, refused their support, and is leading the fight against them. The contest is an increasingly bitter one, and party unity seems almost out of the question, whichever faction triumphs.

❀

Enough delegates to the National Conventions have been elected to afford some indication of a probable result, though not enough to afford any sure ground of prophecy. On the tariff issue Mr. McKinley has unmistakably the lead in the Republican party. The fight against him is made mainly on the ground that he is not sound on the financial question. His opponents insist that the currency question is the most important one, and that no man can be elected who is not a "sound money" man. The welfare of the country may, and in our judgment does, depend more upon the settlement of the currency question than upon a revision of the tariff; but, from the party point of view, the former is less important than the latter. On the tariff issue men are pretty sharply divided into two parties, one in favor of a tariff for protection, the other of a tariff for revenue only. The issue is a simple one; it is fairly well comprehended; and protectionists, however they may differ in detail, will not desert their party because it nominates a protectionist who is either too extreme or too moderate to suit their inclinations. On the financial question the country is divided into four parties: one in favor of a gold standard; one in favor of free silver; one which believes that it is both practicable and desirable to circulate gold and silver side by side as legal

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tender at a parity; and one which does not understand the currency question, does not pretend to, and cares very little about it. This last is much larger than the other three combined. A platform which pronounces unmistakably for protection, and ambiguously for bimetallism, will get all the protectionists except a few men of strong convictions in favor respectively of the gold standard and free silver. This is the policy of the advocates of Mr. McKinley, if not of Mr. McKinley himself, and it is the policy which is likely to control in the Republican Convention, unless we misread the signs of the times. Nor will this policy be likely to lead to an organized bolt. The signs are not equally clear in the Democratic party, in which both the gold monometallists and the free-coinage men are more positive and more earnest in their convictions, while the convictions in favor of a tariff for revenue only are neither as strong nor as harmonious. There is more to split the Democratic party and less to bind it together—a fact the results of which will probably be seen in the election, even if they do not appear in a division in the Convention.

❀

The Senate last week, by a vote of 51 to 6, passed the resolution introduced by Senator Peffer providing for an investigation of the bond issues made under the present Administration. The investigation is to be conducted by the Senate Finance Committee. The subjects covered include the amount of money in the Treasury at the times the several issues were made, the manner in which the gold reserve was depleted just prior to them, the market price of outstanding bonds at the time the new bonds were sold, and the effect of the bond sales upon the credit and business of the country. The only Senators who finally voted against the investigation were Hill, of New York, Gray, of Delaware, Caffrey, of Louisiana, Faulkner, of West Virginia, Palmer, of Illinois, and Mitchell, of Wisconsin.——It has been decided that the Pacific Funding Bill will not be pressed to a vote at the present session of Congress.——While the River and Harbor Bill was under discussion in the Senate, Senator White, of California, called attention to the fact that a $3,000,000 appropriation had been inserted for his State, which neither its Senators nor the Representative of the district most immediately concerned had asked for. The appropriation was for a harbor at Santa Monica—a proposition condemned by the Government engineers on the ground of excessive cost, condemned by the people of the district because of excessive inconvenience, and favored only by the Southern Pacific road, which controls a branch to that point.——The House of Representatives voted to increase the salaries of its members by allowing them $100 a month each for clerk hire during the interval between the sessions. The proceedings of Congressmen that have recently attracted the most attention, however, have not had reference to pending bills, but to the approaching National Convention. Week before last Senator Wolcott's letter to the Republican State Committee in Colorado, declaring that he would support his party no matter if it declared against his free-coinage convictions, was followed by a declaration of Senator Teller that he would support his convictions no matter into what party they led him. Last week Senator Vest, who previously had declared that his devotion to the Democratic party equaled Senator Wolcott's to the Republican, qualified his declaration with the announcement that he would "bolt" from the Chicago Convention if an anti-silver majority were obtained by the activity of Federal office-holders. He held in his hand communications from Michigan stating that some counties were represented at the State Convention exclusively by Federal office-holders, and that over one hundred delegates violated their instructions on the money question.

❀

The danger that the Competitor incident might lead to serious complications between this country and Spain has been averted by the prompt action of the Spanish Government in accepting Secretary Olney's request for postponement of the execution of the death sentences until the two countries can consider in a friendly way the questions involved. Briefly stated, the facts are that the Spanish authorities in Cuba seized the schooner Competitor, laden with arms and ammunition for the Cuban insurgents. Among the men on board were three who claimed to be American citizens—one was certainly so, the others probably. These men, with the others, were tried by court martial and sentenced to death. It is claimed here that thereby rights were violated which are secured to American citizens by the treaty of 1795, and what is known as the Cushing protocol of 1877. The latter provides that United States citizens residing in Spain, charged with sedition, treason, and the like, shall be tried only by the civil courts, unless taken in arms, and then shall be tried before a council of war. While the men now under sentence were not residents of Spain, it is held that the reciprocal rights granted to Spain in the protocol show that the intention was to include such cases as this. Under the treaty of 1795 and the law of 1821, it is said privileges of defense were insured in such cases which have not been accorded. It must be remembered that Spain has not admitted that war exists in Cuba, and it is held here that the mere carrying of arms to sell or give the insurgents is not an offense punishable by death under the law of nations, and that while the intention of these men may have been to take arms against Spain, they were not, when captured, technically "in arms." It will be seen that several nice points in treaty construction and international law are involved. The Spanish Government, as we have said, has promptly shown a friendly disposition to consider whatever our Government may advance. The Queen Regent of Spain, in her address from the throne, read on Monday, says in effect that plans for political reform in Cuba have been thwarted by the insurrection, the leaders of which feared that the people would be contented under the proposed reforms; that those reforms are now necessarily postponed, but will be carried out when the rebellion is suppressed; that the rebel chiefs, "principally foreigners and negroes," are violating all the laws of war and of humanity; that the insurrection is decreasing; and that the United States has not departed from loyal friendship and "correct and friendly conduct."

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The demagogues who have taken advantage of the public sympathy and respect for the old soldier to promote their own selfish schemes have just met with a severe setback at the hands of the full bench of the Supreme Court of Massachusetts, which has decided to be unconstitutional the veteran-preference act passed by the Legislature last year over the veto of the late Governor Greenhalge. The case was brought by Frederick W. Brown, an applicant for appointment to the detective force of the District Police of Boston. Although he passed an examination that placed him the highest on the list of candidates eligible for appointment, the Civil Service Commission, under the preference act, appointed E. D. Bean, a veteran who had not taken the examination. Chief Justice Field, who wrote the opinion of the Court, laid down a principle that exposes every fallacy of the argument used in defense of the legislation to favor veterans in appointment to public office.

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"Public offices," he said, "are created for the purpose of effecting the ends for which government has been instituted, which are the common good, and not the profit, honor, or private interest of any one man, family, or class of men. In our form of government it is fundamental that public offices are a public trust, and that the persons to be appointed should be selected solely with a view to the public welfare." While he admits that offices created by the Legislature and beyond the scope of the Constitution may be filled in any way that body may see fit to prescribe, he holds "that it is inconsistent with the nature of our government, and particularly with Articles 6 and 7 of the Declaration of Rights, that the appointing power should be compelled by legislation to appoint to certain public offices persons of a certain class in preference to all others, and without the exercise on its part of any discretion, and without the favorable judgment of some legally constituted officers or board designated by law to inquire and determine if the persons to be appointed are actually qualified to perform the duties which pertain to the offices." The Court did not take up the question as to the right of the Legislature to give employment to veterans as a kind of pension without submitting to the requirements of the Civil Service Law, the reason being that the persons appointed to the Detective Department are "public officers" within the meaning of the public statutes, and must, therefore, be appointed in accordance with the provisions of the Constitution.

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Governor Morton on Monday of this week signed the Consolidation or Greater New York Bill, and filed a memorandum giving his reasons for signing the bill. In it he says that the declaration in the bill that consolidation shall become complete on January 1, 1898, "evidently cannot have the full force which its terms would indicate, because no provision is made for the government of the consolidated territory, and it is expressly provided by Section 2 that for all purposes the local administration and government of the territories in Section 1 of this act enumerated shall remain in, and be performed and exercised by, the respective bodies, politic and corporate, to which they are now intrusted, and except so far as hereafter changed by authority of law; and for such purposes, and until such time, and except to such extent, the said bodies politic and corporate shall continue to exist and to possess the same rights, properties, privileges, and franchises, and to exercise the same powers and discharge the same duties, and be subject to the same liabilities, and the various officers thereof shall be elected or appointed in the same manner as heretofore." Governor Morton points out that there can be no disturbance of existing conditions until the Legislature has made further provision for the government of the new city, and asserts that practically the only effective provision is that which provides for the appointment of the Commission to prepare the new charter. Governor Morton reviews the objections to the bill made by the Mayors of Brooklyn and New York, which have been heretofore summarized in The Outlook. He briefly states that he does not see sufficient reason in the possibility that the Commission cannot prepare a satisfactory charter in the short time allowed to warrant executive disapproval of the bill. In short, Governor Morton regards the bill as simply carrying into effect the recommendations of his messages of 1895 and 1896, that the wishes of the people as supposed to be expressed in the vote of 1894 be carried out by the appointment of a Commission to devise the best method of consolidation. He distinctly says that "existing functions cannot be constitutionally amalgamated or disturbed by any attempted consolidation," and that "the autonomy of the counties must be preserved until changed by constitutional amendment." The Outlook has already expressed very fully its objections to the method by which the bill which has now become law attempts the task of consolidation. These objections are not, in our judgment, answered in Governor Morton's memorandum.

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The centralization of power and responsibility in the Board of Education in the city of New York, which has been brought about by the enactment of the new School Law, will make the future action of that body the subject of very careful scrutiny. Many of the gentlemen composing the Board opposed the law vigorously at every stage, and they will therefore need to see that it is executed with the utmost fairness and intelligence in order to disarm the criticism which their former attitude toward it will very naturally arouse. It lies in their power to practically nullify the law, or to give it that fair and judicial trial to which it is entitled. When they come to appoint the Board of Superintendents, their action will afford a test of the spirit in which they propose to deal with the new measure. That Board ought to represent the best expert talent which the city can command. No thorough educational reform was ever brought about in a school system without the aid and inspiration of personal contact, on the part of the teachers, with superiors in office whom they recognize as superiors in equipment and experience. If the new Board of Superintendents is made up of men who will bring specific training and intelligent enthusiasm to their task, a second step will be taken toward the infusion of new life into the public schools of this city. A third step will be taken when a new Superintendent is appointed. Mr. Jasper, the present Superintendent, is a man of a great deal of energy, of tireless activity, and with an excellent knowledge of the mechanism of his work. He is not a man, however, who represents the new educational ideas or who is vitally related, either by sympathy or association, to the new educational movement. This city needs, in the position of superintendent, an educator who is thoroughly in sympathy with and has complete knowledge of the modern methods of teaching and of organization—a man with the spirit of leadership and the genius for it, who will bring to his work the prestige of large experience and abilities. It will be seen from this statement how much the Board of Education has to do under the new law to secure the educational reform of which New York stands in such sore need; and it ought to be added that the citizens of the metropolis will hold the Board of Education responsible if their hopes are not realized.

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The success of the Trustees of Barnard College in securing last week at a late hour the balance of the $100,000 necessary to clear their new purchase of land on Morningside Heights from debt, and to fulfill the condition upon which money was given for one of the two new buildings now provided for, is matter of congratulation not only to the men and women who have given time and strength to the enterprise, but also to the community. Provision has now been made for the proper housing of the College on a noble site. It will be the owner of a fine piece of land, and it is in the position to erect at once two substantial and handsome buildings. This is, of course, but the first step in the complete possession of its property and the complete provision for its needs. Other buildings will no doubt be given from time to time. What the College needs first is an endowment fund of $250,000. Now that the city is beginning to awaken to the work which the College is doing for women, and to its necessity in the educational life

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of the city, it will certainly be placed at an early day on the right foundation. It needs the endowment in order to pay its current expenses. It is time that the community shared with the Trustees the heavy burden which the latter have so far borne alone.

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The study of music as one of the fine arts has recently received definite encouragement in New York in two notable instances. Paderewski, the famous Polish pianist and composer, whose tours in this country have been as successful financially as they have been musically, has put into the hands of three trustees a fund of $10,000, the income of which is to be awarded once every three years in three prizes for musical competition. The first prize is $500, for the best orchestral work in symphonic form; the second, $300, for the best concerto for solo instrument and orchestra; and the third, $200, will be awarded for the best piece of chamber-music. The names of the three trustees are a guarantee that the fund will be wisely and justly administered. They are Mr. William Steinway and Dr. William Mason, of New York, and Colonel H. L. Higginson, of Boston, the public-spirited founder and supporter of that city's famous Symphony Orchestra. In his selection of these gentlemen Mr. Paderewski displayed a wisdom that is as commendable as his generosity.

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The second instance to which we refer is the establishment of a department of music at Columbia University, for which the handsome endowment of $100,000 has been provided by a friend of that institution. The Trustees of the University have called to the head of the new department Mr. E. A. MacDowell, who is by all judges considered to be the most eminent as well as the most promising of the modern school of American musicians. Mr. MacDowell is not only a pianist of very high rank but a composer and scholar of still higher claims to celebrity. He was born in New York only thirty-five years ago, and has studied in the best schools and under the best masters in France and Germany, and his compositions, notably two piano concertos and the two sonatas "Tragica" and "Eroica," have attracted wide attention. Whatever may be the practical result of this definite recognition of the value of the study of music in a scheme of liberal education on the part of Columbia University, it certainly is a noteworthy instance of the growing revolt of cultivated people against the old Anglo-Saxon and Puritan notion that music was for hireling harpers and light-headed French dancing-masters, and thus unworthy the attention of serious-minded men except as a pastime and plaything.

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A mass-meeting to consider the better housing of the poor was held in the large hall of Cooper Union, New York City, on the evening of May 8. The meeting was the outgrowth of addresses by Professor E. R. L. Gould, of Johns Hopkins University and the Improved Housing Council, before the Central Labor Union. The hall was nearly filled with workingmen, who listened intently and applauded vigorously as the plans were developed by the different speakers. The Hon. Carroll D. Wright presided; addresses were made by President Seth Low, R. Fulton Cutting, Bishop Potter, and others. The plans are for suburban homes, and for model tenement-houses in the city. The ownership includes a life insurance plan which protects the investment for the family in case of the death of the investor before full payment is made. If the investor is not an "insurance subject," the insurance will be placed on the life of some adult member of the family. If the investor for any reason is compelled to move from his house before payment is fully made, he does not jeopardize his investment; he can rent his property and continue payments. Payments are made monthly. A man can buy a house and lot costing $1,850 in twenty years by paying $12.75 per month, or a $1,320 piece of property at the end of ten years by paying $17.25. Shares will be placed at $10 per share to enable people of limited means to make a perfectly safe investment of small capital. The central idea is the co-operation of capital and labor in a common good. The plans will be on exhibition shortly in the United Charities Building, New York City. The suburban homes will not all be on the same model. There will be a choice of plans, limited by the cost of the house.

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The most exciting topic in the Methodist General Conference so far has been the admission of women to seats as representatives. Constitutionally there appears to have been no other solution than the one which was finally reached. Practically we cannot doubt that the day of their admission as delegates is near at hand. It is equally certain that, this right once accorded to women, they will neither come in great numbers nor be very active when they come. Of greater interest and importance to other Churches and to the country at large was the action of the Conference on two "burning questions"—Church unity and the social problem. On the first the Methodist Church occupies substantially the position of the Congregationalists; it purposes, first, co-operation, leaving confederation and organization to follow. On the second it occupies substantially the position of practically all other Christian bodies, from the Roman Catholic at the one extreme to the Congregationalist at the other. Its labor platform is also a liberty platform, as all such platforms should be; but this will not give satisfaction to a certain class of labor leaders, who will find in it, probably, a new reason for criticism of the Church. We recommend the reader to turn over to page 897 and read these two utterances of the Methodist Church, and, if he is specially interested in either topic, to cut the resolutions out for future reference.

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Interest in South African matters has been transferred during the past week from the Transvaal to the English House of Commons, where the Ministry has been assailed with great force and effectiveness by the critics of its recent policy. Mr. Chamberlain, who not many weeks ago was tasting all the sweets of popularity, is now illustrating anew the fact that temporary success and temporary disaster lie very close together in public life, and that the man who is one day fêted is likely the next day to be execrated. But a little while ago everybody was praising Mr. Chamberlain's frankness and astuteness; now nearly everybody is declaring that he has been outwitted by President Kruger. It is very improbable that Mr. Chamberlain knew of the existence of the dispatches which have so changed the character of the recent outbreak in the Transvaal, transforming it from a hot-headed and violent attempt to redress real grievances into an inexcusable invasion of the territory of another country for stock-jobbing purposes. If Mr. Chamberlain had known of the existence of these dispatches, his course would have been less frank and bold; but it is one of the incidents of official position that a man is often held responsible for conditions of which he is ignorant; and Mr. Chamberlain, who promptly disavowed all responsibility for the invasion of the Transvaal, is now treated as if he belonged with the little group of intriguants of whom Cecil Rhodes was undoubtedly the leading spirit. Sir William Harcourt expressed the mind of the world when he declared that the plot was a bit of "revolt-

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ing, sordid, squalid, stock-jobbing imperialism which had for its aim, not the redress of grievances, but the acquisition of territory and the control of mines." He charged the British South African Company with complete knowledge and responsibility. Mr. Chamberlain deplored the results of the raid, but deprecated action until all the facts were known. The Government appears to have decided upon a waiting policy both as regards its attitude towards the Transvaal and towards the South African Company. The probability is, however, that the latter will lose its charter.

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The world is ignorant of the practical results of the meeting of the Emperors of Germany and Austria and the King of Italy at Venice recently, but there is every reason to believe that the Triple Alliance will remain in force, interpreted in the most liberal terms, along the lines indicated in these columns several weeks ago; that is to say, that the three Powers are to stand together for defensive purposes, with large liberty of action to each Power to deal with matters not intimately connected with the common aim of the Alliance. The rapid changes in the diplomatic situation in Europe, while they have opened up the possibilities of a new arrangement, have not as yet brought about any readjustment of the relations of the Great Powers. Russia and France are still standing together on one side; Italy, Austria, and Germany are standing together on the other side; while England, on account of her action in Egypt, has been drawn into closer relations with Italy. The Italians have apparently accepted the Alliance as necessary in the present situation of affairs, and the Radicals, who were formerly bitterly opposed to it, have now become, for the time being at least, quiescent. The Emperor of Germany has of late been so much absorbed in vexatious difficulties at home that he has given the world none of those utterances on foreign affairs which formed for so many months the material of new sensations in Europe. The very weight of the tremendous armaments which the Great Powers are carrying seems to steady them. Apparently no Power is willing to take the initiative in any line of action which would bring about a serious disturbance of existing relations.

Too Much Questioning

"Too much questioning," says Professor William James, "and too little active responsibility lead, almost as often as too much sensualism does, to the edge of the slope at the bottom of which lie pessimism and the nightmare or suicidal view of life." In these words is contained the explanation of a great deal of the depression of which sensitive minds in this century seem to be the especial prey. This was undoubtedly one of the reasons for that sense of futility which so often lies upon the pages of Amiel's "Journal." Any lack of balance in the distribution of a man's force throws him out of sound relations with himself and the world. Every attempt to live a partial life brings about the same result. A whole, normal life is lived only when one gives expression to his nature through thought, emotion, and action; to eliminate or minimize any of these forms of personal energy is to throw the nature out of harmony and to invite the peculiar disease of depression which we call pessimism. There is a great and vital force in every man's nature which is liberated only when he acts; to refrain from action is to keep this force pent up and to invite disorganization. The man who makes himself merely a spectator in the drama of life not only misses the profounder significance of the drama—which is revealed only to those who take part in it—but checks his own growth and defeats his own nature in its endeavor to secure full expression, and, through expression, full development. No man can be a mere looker-on in the great movement of life without running the risk of becoming either a cynic or an idler; and most men become cynics. Active contact with one's fellows, real participation in the life of the day, the sharing of the great fundamental human experiences, are essential to health, to poise, and to happiness. To miss the giving out of one's self through thought or emotion or action is to invite one or other of those spiritual diseases which are so widely prevalent at the end of this century.

A Reform Accomplished

The extension of the provisions of the Civil Service Law, announced in these columns several weeks ago, has now been made by President Cleveland; it includes about 30,000 additional Government employees, and substantially completes the Civil Service Reform in all departments of Government administration. All servants of the Government, with the exception of a few cashiers, confidential clerks, and private secretaries, now find their place in a classified service and are subject to examination. The exempts amount to less than eight hundred persons, as against more than 85,000 places which are now filled by examinations, to be held without reference to change of administration, and not subject to political assessments. So far as the General Government is concerned, the corrupt, corrupting, and barbarous system which since the Presidency of Andrew Jackson has demoralized our politics, made public office a private emolument, and embarrassed and encumbered our political parties with the distribution of spoils, has come to an end. A businesslike, orderly, and sensible civil service has taken its place. Henceforward, changes of administration will involve no change in the administrative force at the service of the country, and experience, training, and capacity will be substituted for political services. It seems but a few years since George William Curtis, Mr. Jenks, Mr. Schurz, and other leaders of Civil Service Reform began the battle which has now been won. They were laughed at by the politicians who called themselves practical; they were sneered at as political doctrinaires by a great many men in public and private life who ought to have known better; and for a long time the people of the country took very little interest in the reform. But the idea which these gentlemen were urging upon the country was essentially American—that is to say, it was the rational idea of putting competent men in office and keeping them there undisturbed by political changes. That idea was in accordance with the instincts and common sense of the American community. It gradually won its way. Practical politicians have long known that the distribution of offices has cast a shadow over every party success. It has bred dissension, dissatisfaction, and enmity within party ranks under every successive administration. The Presidents of the United States, charged with the highest duties, have been worn out by solicitations for appointments to insignificant positions. It has been the testimony of every President, made either publicly or privately, that a large part of the time of the chief executive during the first year of his administration is given up to the filling of insignificant positions.

Competitive examinations were first introduced into the Federal service under President Grant. The passage of the Civil Service Law and the appointment of the Civil Service Commission in 1883 marked another great step in

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advance. Political assessments came to an end, and every year the number of classified places under the law was increased. During President Arthur's administration 15,000 Federal office-holders were under the civil service rules. During President Cleveland's first term this number was increased to 27,000. President Harrison extended the action of the rules to include more than 43,000; and during his present term President Cleveland had brought up the number in the classified list to include 56,000 before making the extension which now practically includes the whole list. The spoils system, so far as the Federal Government is concerned, is at an end. The Outlook has urged, in season and out of season, the reform now accomplished, has believed in it from the beginning as in accordance with the genius of the American people, as essential to efficiency in Government service, and as necessary for the removal of a constant source of corruption in our politics. It is with the sincerest satisfaction and the profoundest thankfulness, therefore, that it records this final victory of a cause which has called to its support a group of the purest-minded and most disinterested men who have of recent years taken part in our public life. Twenty years hence the results of a reformed civil service will be seen in greatly increased efficiency of administration, in the purification of parties, and in the increased time and strength at the disposal of the chief executive for the consideration of questions of State policy. It only remains to complete the reform by the extension of the civil service rules to the consular service, and the adoption of the civil service principle in State and city administration throughout the country. When this is done—and it must follow as a logical consequence from what has already been done—a new and brighter era will open in American public life.

Dr. van Dyke's Yale Lectures

We began last week and continue this week the publication of four of the "Yale Lectures on Preaching" for the current year. These lectures we believe will command, as they deserve, the close and appreciative attention of the readers of The Outlook. The lecturer, Dr. Henry van Dyke, of the Brick Church (Presbyterian) of New York City, has chosen for his theme the relation of Christianity to the present age, which he denominates, accurately as we think, an age of doubt. The great value of these lectures is not in their analysis of prevailing conditions, although that is searching and just; not in their logic, although that is keen; not in their scholarship, although that is comprehensive; not in their literary style, although that is finished and charming; but in their deep and human sympathy and candor. Dr. van Dyke is devout and loyal to his faith, but he recognizes in a marked degree the sincerity and even value of honest doubt. He believes that "dubitation is the beginning of all knowledge," as James Howell once quaintly put it, and his cordial welcome to the man who finds himself in a questioning frame of mind dissolves at once the thin film of antagonism which so often separates the inquirer and the dogmatist. It is needless to say—for the lectures themselves say it—that Dr. van Dyke believes firmly in the supernatural revelation of religious truth. It is this faith coupled with his understanding of and sympathy with the inquiring spirit of the age which has filled his lecture-room at New Haven to overflowing, and which will command for his lectures, as they appear in The Outlook, and later in book form, a wide circle of readers. The limitations of space permit us to print only four of the lectures, and require us to omit certain passages in those we print, but the entire series in completeness will be embodied in a book which will be issued at an early day by Messrs. Macmillan & Co., of this city.

A Hidden Treasure

We publish in another column a letter from a correspondent who presents very clearly a difficulty which unquestionably perplexes many minds. If we believe that the Bible is, in every book, chapter, paragraph, sentence, and word, equally inspired and authoritative, we are relieved from all necessity of exercising moral discrimination in reading it. Its infallibility relieves us from mental toil in its perusal. If we believe that it is a human book containing a revelation of God as a seed contains a principle of life within its husky covering, we are compelled to exercise discriminating judgment and mental toil in determining what is the divine principle of life and what is the human husk. This is undoubtedly a difficult matter, and if it were desirable to avoid mental toil, the new criticism, even if it were true, would bring with it some undesirable results. In point of fact, however, it is not desirable to relieve ourselves from mental toil. We grow morally strong, not by having moral truth given to us in perfect and infallible forms, but by being compelled to think on moral problems; to use the figure of the Bible itself, it is a mine in which silver is hidden. For this silver we must seek; we must search for it as men search for hid treasures. It is not coined, minted, and delivered to us with the King's stamp on it. The coining, the minting, and the separating of it from the dross are left for us to do.

To tell our inquirer how this is to be done, with all the amplitude of illustration which his letter calls for, would quite transcend the limits of a brief editorial. We can only suggest to him three principles which may guide him in this endeavor "to find and understand the word of God which is unquestionably there"—that is, in the Bible.

The first of these principles is the recognition of the fact that the Bible does not contain, and does not purport to contain, a revelation of all truth. It is a revelation or unveiling of God, and this revelation or unveiling of God is in and through human experience. Whatever is, or purports to be, a mere exposition of science, chronology, history, and the like, is not to be regarded as a part of the revelation. It is only God and our relations to God, and our duties to one another as they grow out of this relationship, that are unveiled in the Bible. In the second place, this unveiling reaches its consummation in the life, and especially in the character, of Jesus Christ, who is God manifest in the flesh. Anything which purports to be an unveiling of God which is inconsistent with the character and teachings of Christ may be safely regarded as in so far fallible, imperfect, human, erroneous. If, for example, Christ tells us to love our enemies and pray for those who despitefully use us, and we find in the Old Testament a psalm which pronounced blessing on him "that taketh and dasheth thy little ones against the stones," we may be perfectly sure that the latter is not a true revelation of the divine spirit. It is rather a revelation of that spirit from which Christ has come to deliver us. In the third place, God makes a revelation of himself in our own spiritual consciousness. Conscience is in a true sense a word of God. God does not speak contradictory things. He does not give us one command in our own souls, and another and contradictory command through an ancient record. When these two seem to conflict, we must follow the command which he gives to us in our own souls; we

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must so interpret what ancient men tell us they understood to be God's voice to them as not to make it contradict what God's voice plainly and clearly says to us. We may, indeed, hold our own moral judgments in abeyance; we may wait for further study and consideration; we often ought to do so; but whatever, after the fullest and most careful consideration we can give to the subject, appears to us to be our duty, must be taken by us as a divine direction, and whatever in the words of others contradicts this inward monitor we must either believe we do not understand, or else we must believe is erroneous.

In short, we are to take the Bible, not as the word of God —it is never called the word of God in its own pages—but as a record of the experiences of devout men who have recorded what seemed to them God's revelation of himself. The word of God is God revealing himself. The word of God is in the Bible, but it is not identical with the Bible. For this word, this revelation of God, we are to search as men search for a hidden treasure; and we are to measure this revelation by the two manifestations of God, which are supreme and confirmatory of each other—the life and character of Christ and our own conscience.

The Message of Christianity

We do not believe that the Gospel is losing its hold on humanity, but it is not so certain that the Church is not losing its hold on the Gospel. There are causes sufficient to account for such a loss, if it is really taking place. The age is materialistic in its life, and the Church always is influenced by the conditions of the society in which it does its work. A materialistic age is always pessimistic, and the Church cannot wholly escape the pessimistic atmosphere. The old forms of faith are unquestionably incongruous with modern forms of philosophy, and in a change of creed there is always involved some loss in faith, however great the ultimate net gain may be. Extremes meet; and the antithesis between the faith which believes in a supernaturalism which is universal and a rationalism which doubts or disbelieves it altogether is not so great as one might expect it to be. Finally, the first instinct of the preacher in such an age is often to try a short cut to reform, to preach command and penalty instead of hope and love, law instead of Gospel.

What is Gospel preaching?

If we want to get a direct answer to this question, we cannot do better than turn to the Book of Acts and read there the first Gospel sermons. They are, in brief, something like this: The Messiah long prophesied in Israel, long vaguely hoped for even in pagan lands, has come. His own nation knew him not, and put him to death. But he has risen from the dead, and attested his power over life by vanquishing the last enemy of life. His submission to death has demonstrated his love. His victory over death has demonstrated his power. If he had not died, he could not have proved himself the Messiah, because we should not have known his love. If he had not risen from the dead, he could not have proved himself the Messiah, because we should not have known his power. But now he has both died and risen again, and by his death and resurrection has proved his victorious love, victorious over sin and death. The hope long deferred need no longer make the heart sick. The World-Deliverer has come. Now is the accepted time, now is the day of salvation of which the prophets spoke. Behold, the Bridegroom cometh: go ye forth to meet him.

Out of this proclamation by heralds and witnesses of a fact grew an enthusiasm of loyalty the like of which the world has never seen. The fact transcended all facts in history; the enthusiasm transcends all enthusiasms in life. The slave looked with adoration on his Emancipator; the widow and the orphan with exultant love on the Deliverer who illuminated the sullen tomb with celestial glory; the ignorant serf with irrepressible love on the Divine Man who called him brother and told him that he was a son of God. There was at first no attempt to philosophize, to define, to put faith into philosophic forms. There was simply an acceptance, on the testimony of witnesses, of the pregnant fact of Christ's death and resurrection, and a great, undefined, exultant faith and hope and joy springing up to greet the One who lived such a life, suffered such a death, and experienced such a glorious resurrection.

Slow-footed thought followed after instant and instinctive reverence and love. The world worshiped Christ, then framed the definition "of one substance with the Father;" first followed Christ, then defined him as the perfect and sinless Man. Whatever we may think philosophically should be the order now, no one can read the sermons in the Book of Acts and not see that the order of spiritual life then was this: First, belief in the life, death, and resurrection of the Messiah; second, reverence, love, adoration, enthusiasm of loyalty for him; third, definition, interpretation, philosophy, creed. First came Christianity as a fact, next as an experience, last of all as a theology.

That which was the Gospel still is the Gospel. Christianity is not a new system of ethics. Telling men with varied phraseology, Be virtuous and you will be happy, is not preaching the Gospel. That is a very old story; men are tired of it, even when they are not suspicious of it. Christianity is not a new philosophy. It is not a new theory of the universe. It is not a new series of definitions of God and his government. Christianity can no more be embodied in a creed than the fragrance of a garden can be distilled from a treatise on botany. Christianity is, first, the resplendent history of a suffering, a crucified, and a risen Christ, of patient love victorious over passionate iniquity; it is, second, a glowing enthusiasm, kindled and fed by the vision of that victorious love; it is, last, and we may add least of all, a scientific or philosophic analysis of the historical phenomena and the vital experience. Wherever Christianity is preached as a historic fact and a living enthusiasm, it awakens responses from human hearts. Christ still draws all men unto him when He is lifted up. The Church which really believes that the World-Deliverer has come into the world, that he has attested his love by dying, that he has demonstrated his power by rising from the dead, that he imparts his life to his followers, that, strong in his strength, they are able to vanquish sorrow, to make flowers of life bloom on the grave, to break the chains of every form of slavery and set all oppressed free, to illuminate the dark places of the earth and give education to the ignorant, to stem and turn back corruption from government, deceit from society, selfishness from commerce, and that the evidence of this power and the guarantee of this hope are in a risen and victorious Lord, whose resurrection and living presence are attested by eighteen centuries of history—the Church and the ministry which believe these facts, and possess this enthusiasm, and go forth in this spirit, and preach this Gospel of all-conquering faith and hope and love, never had so great a power as to-day. He who has this message to deliver, and this spirit in which to deliver it, whether his theology be ancient or modern, will find hearers eager for his message and life springing up in new enthusiasms responsive to it.

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The Municipal League Convention

Southern Cities Described; Municipal Monopolies Discussed

From a Staff Correspondent

THE National Municipal League is now a National organization in the full sense of the term. Secretary Woodruff's report at the opening of the Baltimore Convention last week showed that nearly one hundred local leagues had been organized during the last year; bringing the total number to more than two hundred and fifty. Every section of the country and nearly every considerable city is now represented. In several large cities the reform candidates had this year been elected, while in others they had been defeated by majorities so narrow as to promise the speedy recognition of the League's fiundamental principle that National politics should be separated from municipal elections. Baltimore was one of the cities in which the League won an important victory. Here it did not obtain from its victory everything for which it hoped, but it secured from the State Legislature an election law which will make impossible the repetition of the disgraceful scenes of last November. No "machine" will again dare to fill the streets of Baltimore on election day with gangs of repeaters, many of them so unfamiliar with the city as to be unable to find their way around the streets. In New Orleans the reform victory has proven greater than the reformers expected or even desired. One of the most interesting incidents of the Convention was the reading of a private letter to Mr. Woodruff from the Secretary of the New Orleans Municipal League describing the embarrassment of power now possessed by the League. The young men of New Orleans, wrote Mr. Spencer, who a few months ago were ridiculed as "callow visionaries," are now treated with the most profound deference, not to say subserviency, by the managers of both the old political parties. The Municipal League candidates for the Legislature hold the balance of power in that body, which decides who has been elected Governor and who shall be elected United States Senator. Each party is ready to grant the League any legislation it asks, if the League's representatives will support its candidates.

The subjects considered at the Baltimore Convention which have not been discussed at any length at the previous meetings of the League were municipal conditions of the South and public ownership of municipal franchises. As regards the South, not only Baltimore and New Orleans, but Richmond, Memphis, Nashville, and Atlanta, were represented in the papers read. In the main these papers described municipal conditions common throughout the country, but many features peculiar to the South were brought out. In Richmond, for example, the new League for Good Government, which has already enrolled 6,000 citizens, is entirely within the Democratic party. This limitation, said the writer of the Richmond paper, was essential to the life of the League. In two or three of these Southern cities the councilmen are elected on a general ticket instead of being chosen by wards. In this way negro councilmen are effectually shut out; and, it was urged, a more capable body of men are elected than by the district system. This feature of these Southern charters is likely to be accepted in the North if, as some members of the Convention urged, proportional representation is to be adopted. Men from the smaller cities, where the wards are small and the councilman is personally known to all his constituents, believe that there is a great disadvantage in abandoning the ward system. The interests of certain wards, they point out, would be likely to be ignored were all the councilmen elected on a general ticket. But to people in large cities, where no one has a wide acquaintance in his own block, to say nothing of his own ward, the loss from the abandonment of the ward system seems less important. With the abandonment of ward lines and under proportional representation, it was contended, each group of independent voters could get representation according to its numbers, and would not find its campaign deadened at the outset by the knowledge that it must gain everything or nothing.

Some of the representatives of Southern cities were inclined to boast of ideal conditions already obtained. According to the Atlanta paper that city was so overwhelmingly Democratic that people had become accustomed to ignoring National party lines in municipal contests. Many Republicans had been elected to the Council, and at least one had been elected Mayor. The representatives of Memphis and Nashville, however, were not inclined to picture the situation in their cities as idyllic. Mr. Lindsay, of Nashville, in describing the situation there, narrated the division that had taken place in the Board of Fire Commissioners when the Chief of the Department was tried for drunkenness. One of the Commissioners belonged to the reform faction, and he was determined that the Chief should be dismissed, no matter how little intoxicated he had been; another belonged to the same faction as the Chief, and he was determined that the Chief should not be dismissed, no matter how much intoxicated he was. The doubtful member, after hearing the arguments on both sides, took the delicately balanced position that "while the man had been too drunk to be a Chief, he did not think he was sufficiently intoxicated to bar him from the position of Assistant Chief." This position was accepted, and the half-drunken Chief disposed of accordingly. The paper from Memphis described the exceedingly trying conditions through which that city had passed since the war. In the manner so customary under carpetbag government, the city was saddled with a debt for which it received only about one-half as much cash as the bonds issued by its public officers called for, and taxation rose to a point which threatened the abandonment of the place by many of the taxpayers. The Legislature came to its relief, by revoking its charter as a city and making it a taxing district—the Legislature levying the taxes by which public expenses were met. While in this condition, the city—or rather place—compromised with the bondholders upon a basis of about fifty cents on a dollar, and was finally restored to the condition of a city again. At the present time, singularly enough, it finds its most serious grievance in the extent to which it is still governed by the Legislature. Two-thirds of the time of that body, said the Memphis speaker, was devoted to questions of city government. The demand for home rule was as strong in Memphis as in any city in the North.

Altogether the best paper from the South was that of Mr. Arthur Dasher, of Macon, on "Municipal Reform in Georgia." It was full of moral earnestness, and showed how Southern men of finer fiber feel concerning the compromises with morality accepted by their party upon the plea of necessity. Carpetbag rule, said Mr. Dasher, was almost as disastrous for the South as the war. "To overthrow it the white people banded together, and where fair means failed they tricked the negro or openly bribed him." "Under the sophistry that the end justifies the means, they committed acts that before the war would have disgraced them. This lowered public sentiment to the point where it would tolerate fraud and trickery, and it is small wonder that gradually our best statesmen were supplanted by the creeping in of rascals. From tricking the negro they began tricking each other, until, as a natural sequence, disreputable methods begot disreputable candidates, who, after getting into office, sought to intrench themselves by forming rings. These rings, by the law of affinity, combined the liquor element, the ignorant foreigner, and the negro, and managed to nullify the vote of the decent

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element." The hope of the South, said Mr. Dasher, lies in either an educational qualification to the suffrage or an Australian ballot law to prevent the bribing of the negro. "Registration as a prerequisite to voting has recently been adopted in most of our cities, but it does not go far enough. The politician has learned how to avoid it, although he does so at the expense of both time and money." In illustration of this statement Mr. Dasher told how in one of their cities three hundred negro laborers had been imported into the State to do contract work. The politicians instructed them how they could register, and fully ninety-five per cent. of them did so successfully. All of them sold their certificates to a certain barkeeper for one dollar and a drink each. The only strong demand for reform, said Mr. Dasher, came from members of the Protestant churches who are spurred by their religion to protest against the abuses.

The discussion of public ownership of municipal franchises was especially noteworthy for the further evidence it afforded of the tendency among municipal reformers to regard the protection of citizens against extortion as an essential part of the business government of cities. Even the speaker who most strongly opposed the public ownership of public franchises vigorously condemned the present system of allowing municipal monopolies to charge what they pleased, subject only to the occasional interference of a legislature most of whose constituents were not affected by the evils complained of. This speaker demanded that the people of every community should have the right to control the charges for gas, water, transportation, and telephones, subject only to revision by the court in case they went too far in reducing charges. Where this was the most conservative position taken, it may be imagined that the drift of the discussion was strongly in favor of direct public ownership. Mr. Charles Richardson, of Philadelphia, the founder of the National Municipal League, read the paper in favor of municipal ownership. He dealt especially with the street-car problem. It has become a frequent occurrence, he urged, for streetway companies to pay dividends of sixty per cent. upon the capital actually invested in them. One-tenth of these dividends represents the property the investors have lent to the public. The remainder represents the property the public has lent to these investors. Competition affords no remedy; and public control affords but an inadequate one, because the private corporation is kept constantly in politics, corrupting councils, and in other ways defeating the public interests. The city cannot secure the revenue which belongs to it from the value of the franchise, or the low fares to which its citizens are entitled, unless it directly owns the plant. Two features of public ownership which Mr. Richardson brought out strongly are worthy of special attention. In Philadelphia, he said, it is estimated that possibly 70,000 persons are pecuniarily interested in protecting the street railway companies against the reduction of fares justly demanded by the public. These people, especially the larger stockholders, are given an interest diametrically opposed to the public interests, and good citizenship on their part is thus deadened. With public ownership this incentive to indifference on the part of the well-to-do classes will be removed, while the poorer classes will be given the direct interest in good city government essential to a thoroughgoing municipal reform. Mr. Richardson urged that the extension of the power to the city government would not extend the patronage of the spoilsmen. The people submitted to the evil of patronage only when it was a minor grievance, just as men will put up with an inefficient workman in a subordinate position when they would not consent to placing such a workman in charge of their business. The enlargement of the city's activities will make the systematic reform of the civil service not only necessary, but it will make it of vital importance to the poorer classes, which are especially interested in the conduct of municipal enterprises by and for the public. The real source of bad city government, urged Mr. Richardson, is public indifference, and measures which arouse the interest of all classes in the faithful conduct of the government are those which promise an enduring reform.

Unconscious Revolutions

By Thomas Wentworth Higginson

Perhaps the most striking social formula contributed to our times was that incidentally uttered half a century ago by the veteran English reformer, George Jacob Holyoake, when he said in his newspaper, "The Reasoner," that the unconscious progress of fifty years was equivalent to a revolution. It is one of the pleasures of advancing years that this thought grows more and more impressed upon us. Another English reformer, on a higher social plane, the late Hon. Mrs. William Grey—to whom was largely due, with Lady Stanley, of Alderley, the establishment of Girton College—told me, in 1872, that when she looked back on her youth and counted over the reforms for which she and her friends had then labored, and saw how large a part of them were already achieved, it almost seemed as if there were nothing left to be done. It is the same with many Americans who suddenly have the thought come over them afresh that, no matter what happens, negro slavery is abolished on our soil. In the larger movements that affect whole nations, we hardly appreciate the changes that have come until we look back and wonder what brought them about. To reflect that Pope Alexander VI. once divided the unexplored portions of the globe between the Spaniards and Portuguese, as the two masterful nations of the earth; that Lord Bacon spoke of the Turks and Spaniards as the only nations of Europe which possessed real military greatness; that the Dutch Admiral Van Tromp once cruised with a broom at his masthead, to show that he had swept the British fleets from the seas—all this impresses us as being something almost as remote as the days of the plesiosaurus or the mylodon. Yet we have seen before our eyes a transformation more astounding than any of these in the utter vanishing of the French military prestige. Probably one reason of the revived interest in the Napoleonic tradition is in the restored wonder of that period when merely to be French was to be formidable. It lasted really unbroken down to the Crimean War, during which the French still seemed, compared with the English, like trained men beside honest but clumsy school-boys. In 1859 Matthew Arnold wrote from Strasburg, then still French: "He [Lord Cowley] entirely shared my conviction as to the French always besting any number of Germans who came into the field against them. They will never be beaten by any other nation but the English." A few years later this whole illusion suddenly broke and subsided almost instantly, like a wave on the beach. When our Civil War began, every tradition of our army, every text-book, every evolution, was French. The very words were often of that language—*échelon*, *glacis*, *barbette*. There sprung up everywhere Zouave companies, with gaiters. Since the Civil War our whole system of tactics is modified and simplified, our young officers are sent to Germany to study the maneuvers, and our militiamen are trained by the *Kriegspiel*. In short, there has passed before our eyes a change of position as astonishing as that under which Turkey, Spain, and Holland became insignificant powers.

It is to be further noticed that our eyes are kept veiled up to the very moment when the thing occurs. At the outbreak of the Franco-Prussian war, a deluge of war-maps suddenly appeared, both in London and Paris. They were invariably, however, maps of North Germany and the Rhine provinces, and were of course utterly useless. There is no race, on the whole, more blind than statesmen. Lord Shelburne predicted that with the loss of the American colonies "the sun of England would set and her glories be eclipsed forever." Burke, whom Macaulay ranks above all others in foresight, pronounced France to be in 1790 "not politically existing" and "expunged out of the map of Europe." Mr. Gladstone thought that Jefferson Davis had created not merely an army but a nation. Other similar instances are collected in the opening chapter of that very remarkable book, Mr. Charles H. Pearson's "National Life and Character," which is, in spite of its needlessly dreary conclusion, more suggestive and interesting than Nordau and Kidd and Balfour all rolled into one, and yet has not, like them, been received with any attention

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or interest in this country. Above all, it is especially noticeable as connected with this very question, inasmuch as its author, after accumulating these instances of blind prediction, goes on to add to them two equally striking of his own. Writing in 1893, and therefore before the war between China and Japan, he predicts that China is likely to be organized into a great power, with her flag floating on every sea (p. 124), that she will gradually acquire new dominion (p. 46), and that we cannot suppose a foreign conqueror of China (p. 34). This in respect to the history of nations; but his prediction in respect to science goes even beyond this in the ill fate of being wholly knocked to pieces in a moment by later incidents. It is his favorite conclusion that human life on this planet is destined to be in the end more and more comfortable but less and less enjoyable, and one part of this forlornness lies in the belief that all the fine thoughts will have been thought and all the really interesting discoveries made. "Even if the epoch of great discoveries is not exhausted, the new results are almost certain to be less simple, less sensational, more painfully approached by long processes of inquiry, less easy of comprehension to the outside world, than the first revelations of astronomy and geology have been" (p. 312). Thus Mr. Pearson in 1893, and now 1896 has brought us the cathode rays! The wit of man could not have devised a greater anticlimax.

When we turn to social progress, we find similar high expectations, usually falsified by the direct results, while the aims and ideas represented usually reappear in some higher form. Fourier, having announced that he would remain at home every noon to receive offers of a million francs to carry out his vast designs, kept faithfully the tryst for twelve years, without a single visitor. Robert Owen, disappointed at the failure of Parliament to take up his suggestions for prompt action, said sadly, "What! postpone the happiness of the whole human race to the next session?" The late Thomas Hughes admitted that when Maurice and the Christian Socialists first formulated their plans, they all believed that the results would develop very quickly. The American Socialists of the Brook Farm period confidently believed, as one of their leaders assured me, that the national workshops of the French Revolution of 1848 would be a complete success, although Louis Blanc, who had charge of them, told me that he personally had never shared this belief. Brook Farm was in some ideal and social ways so attractive that I never met any one who did not look back with enjoyment on the life there; and all the faithful believed that such experiments would be multiplied on a larger and larger scale, until they molded society. Every succeeding effort in the same line has broken down with great regularity, after a period of promise; and yet who can deny that the vast development of organization among workingmen, the growth of public ownership and of philosophic thought, has come indirectly as the fulfillment of what Fourier and Owen and Maurice dreamed?

It is much the same in the development of religious thought and institutions. Emerson, in his Divinity Hall address, when giving that description, never to be forgotten by any reader, of his attendance in a country church during a snow-storm, when the snow was real and the preacher merely phenomenal, drew the conclusion that the popular interest in public worship was gone or going. Walk the streets on Sunday, fifty years later, and see if you still think so! Yet I remember well that all who passed for radicals then held this view; I know that I expected, for one, to see an immense diminution in the building of churches and in the habit of attendance. Practically, the result has not followed; even the Sunday bicyclers have not emptied the churches. The difference is not in the occupants of the pews, but of the pulpits; that course has been adopted which Henry Ward Beecher recommended at the ministers' meeting—not to scold the people for sleeping in church, but to send somebody into the pulpit to wake up the minister. There is prevalence of larger thought, of braver action. The most brilliant woman in Boston, who had been brought up under the strict sway of the Rev. Nehemiah Adams, once complained to me that the greatest injustice had been done by censorious critics to that worthy pastor. "He was," she said, "the greatest and kindest of men. He was never heard to say a harsh or unkind word about any one—except, indeed, the Almighty. He drew the line there." But it is now a rare thing even for the heretic to go into church and hear anything that makes his blood absolutely run cold; and as for the real things of life, can any one doubt that he will hear more about them than in those sterner days? In no direction is this change more astounding to the reformer than in the Episcopal Church. I can look back on the time when it was, distinctly and unequivocally, the Church of decorum, and had in that direction, doubtless, a certain value. No one looked there for a reformer; whereas now all the younger clergy—and we may certainly include the elder when we think of Bishop Huntington—seem everywhere to take their place in the ranks of active philanthropy; whether High Church or Low Church, they are all strong on the practical side. Note also the spirit of the Roman Catholic Church in its Washington University—how it adapts itself to American needs and to modern days; how it grasped the opportunity of the Chicago Parliament of Religions, which the Episcopal Church did not.

That mighty gathering was in itself an outcome of unconscious revolution; what the Free Religious Association had humbly dreamed of for twenty-five years, and ventured to indicate as possible, was suddenly taken up and swept into magnificent realization by the resources of Chicago, and under the superb guidance of a Presbyterian Doctor of Divinity. When Emerson and Alcott were beginning to print "Ethical Scriptures" in the Boston "Dial," and Robert Owen, from his different point of view, was predicting (in his debate with Alexander Campbell) that a time was coming when the sacred books of all religions would be brought together and burned in one vast conflagration, who could have foretold such a consummation as this? Yet it was the unconscious fulfillment of what they all aimed at, in a better and wiser form than they could have fancied. In all these ways we can surely see that there are tides of thought on which we float, and which are constantly bringing about, though usually in unexpected ways, the good of which the brave and wise have dreamed. The higher criticism of the Bible, for instance, is already giving back the book as sacred literature to multitudes who had hitherto avoided it as dogma. In the church where I was bred—the First Parish in Cambridge—the prescribed reading of the Old Testament had almost died out and disappeared from families, and it looked as if the magnificent strains of David would pass wholly from the associations of the young, when Professor Toy came, full-charged with modern knowledge; and now the greater part of the large Unitarian congregation remains every Sunday for an hour after church to hear him lecture about Ezekiel and Jeremiah. They even take their Bibles with them and look up passages, as you may see the congregations in Scotland do, when they hastily finger over the leaves for every text cited, to see that the preacher does not defraud them of a syllable. This is unconscious revolution, whose general formula is that the predictions of the leaders of thought are apt to be fulfilled in substance, though very commonly reversed in form. If this is obvious during any given half-century, the same probably holds good during much longer periods. That, however, is much harder to estimate, for, as Joseph de Maistre well says, "On peut voir soixante générations des roses, mais quel homme peut assister au développement total d'un chêne?"

A Parable

One went east and one went west
  Across the wild sea-foam,
And both were on the self-same quest.
Now one there was who cared for naught,
  So stayed at home;
Yet of the three 'twas only he
Who reached the goal—by him unsought.

—*Thomas Bailey Aldrich.*

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The Lesson of the Spring

By Priscilla Leonard

This is the lesson of the Spring,
That all things change, that all things grow,
That out of Death's most frozen woe
Come life and joy and blossoming;
That all things open and unfold
Toward the new, from out the old,
Till loss has gain for following;
That Life, renewing out of Death,
Onward forever traveleth
Toward its divine perfectioning—
This is the lesson of the Spring.

Glimpses of Indian Child Life[1]

By Alice C. Fletcher

A generation ago the Indian child was born into a society of fixed forms, which, from his cradle to his grave, controlled his name, abode, avocations, and religious rites. Many of these forms are losing their ancient authority, but they are by no means obsolete, and the child of to-day is still more or less under their influence.

The first home of an Indian baby is his mother's arms; when he is not nestling close to her he is in his snug little cradle, out of which he cannot fall, and in which he can go wherever she goes, even on long horseback journeys, securely hung from her saddle-bow.

These cradles are familiar objects in our museums, and are popularly regarded as a savage contrivance for disposing of restless little ones, but the fact is that the baby's comfort and safety are the first object in their construction, and very securely and cozily he lies in these little nests. Different tribes have each their own style of cradle, but the general plan is the same. They are made in a conventional series suited to the changing growth and increasing strength of the child; that for the very youngest is made with the softest of skins, and the baby is wrapped in the finest clothing its parents can afford.

It is a mistaken notion that the child is kept tied up all the time. Every day the baby is bathed and placed on a robe or blanket near the fire, to kick and crow to his heart's content; but when family cares call away the mother, he is put into the cradle, with his arms free to play with the many bright beads that hang from the hoop that circles the head of his little portable bed. If he is sleepy, his arms are bound inside, and he is hung up or laid in some safe place to have his nap out. There are many good points to the Indian cradle, and many accidents that are common with us are avoided by its use.

It is not true that Indian babies do not cry; they do, most lustily; and Indian fathers and mothers are as willing to divert or walk with the baby to quiet it as are parents of our own race. There are no lullaby songs, as far as I can learn, but a strange weird noise is made by both men and women to soothe the child to sleep—a sound like the soughing of the winds through the pines, very sleep-compelling, as I have often found it when, lying in my hammock, I have listened to the old folk as they rocked the little ones in their arms.

If a child is very fretful and will not cease its wailing, then one who understands the language of babies is sent for, that the infant may tell what troubles it. Sometimes it is said that the child's name is not satisfactory, and then a new one is given.

Each gens in a tribe has its own distinct set of names. Among the Omahas one is bestowed upon the child at its birth and retained throughout life; women never have a second name, although men often take additional ones later in life, which are commemorative of some act or event. By the Indian's name—which always refers to some mythical being—a mysterious relationship is established with the special mythic being which dominates his gens and binds its people together in supernatural kinship.

In some tribes there are series of names, as, for instance, Konukaw, the Winnebago name for the first born, if a son; and Henukaw, if a girl. Among the Sioux, Winona designates the daughter first born. The second, third, etc., son and daughter have their particular names. Later, at maturity, another, belonging to the gens, is given with appropriate ceremony, to describe the elaborate details of which is at this time impossible. It is a custom not to duplicate names in a tribe, so that while an Indian is living his name will not be given to any child.

Indian names when translated into English lose their significance and take on a ridiculous form. Indian languages require a prefix or a suffix to a noun, which answers somewhat the purpose of our adjective; so we hear of "Standing Bear" and "Sitting Bull." Indian names should not be translated any more than our own. I recall an instance where, the Indians insisting upon the translation of the English name Hamson, it became in Indian vernacular The Son of a Leg of a Pig!

It is common in many tribes for the members of each gens to abstain from eating or touching some one particular thing that is representative of their mythic chief; for instance, in one of the Buffalo gentes of the Omahas, no one may touch the buffalo's head. The little child of this gens is taught from his earliest years that he must never use a spoon made from the buffalo horn, and that any disobedience will be followed by disease and lifelong suffering. A good old man, an elder in the church, called my attention to the peculiar mottled appearance of his hands, and told me that the white spots were caused by his once wearing, by mistake, a pair of moccasins made from the skin of the male elk—the male elk being taboo to his gens.

The indissoluble bond that binds the gens together with supernatural force is still further impressed upon the child by a ceremony that takes place when he is about three or four years old, or, as the Indians say, "when he can walk steadily." The rite is performed "when the grass is well up and the earth is green." The boy is taken by his mother to an old man, to whom belongs the hereditary right to perform this ceremony of "first cutting the hair." The child enters the old man's tent bearing his first little pair of moccasins in his hand, while his mother at the door says, "Venerable man, I desire that my child wear moccasins." The man thus addressed takes the child and gathers a lock from the top of his head, ties it together, then cuts it off and puts it away in a pack, where are preserved the similar locks of the first hair of all the children of the tribe. Then he puts the moccasins on the child's feet, and, lifting the boy by the shoulders, he turns him round, following the sun, letting his feet touch the earth at the four points of the compass. When the east is reached, the old man urges the child forward, saying, "Walk forth in the path of life." The mother now takes the child home, where the father cuts his remaining hair after the style of his gens, which symbolizes the mythic being that presides over it; as, for instance, the little boy who is born into the turtle gens has his hair all cut off close to his head except a little lock left hanging over his forehead, another at the nape of his neck, and two smaller ones on each side of his head. The bare pate represents the shell of the turtle; the lock on the forehead, the head; and the one at the nape, the tail; while the two locks on the sides are the little feet of the animal. Every spring the father cuts his son's hair in symbolic fashion until the child is seven years of age. Thus, by the object-lesson of the queerly barbered heads of his playmates, the child is so impressed that he never forgets the different gentes of his tribe, nor the religious significance of the names he and they bear.

No matter how wide the prairie upon which the tribe is camped, each gens is clustered by itself, its tents forming a segment of the tribal circle; and as each tent is always in the same relative position, the child continually has the same neighbors. As he grows older he learns that there are limits within the tribal inclosure which it is not safe for him to cross alone. Thus, among the Omahas, the tribe is divided into two parts, five gentes in each, and the imaginary line which divides the two is not crossed with impunity by the children. The boys of one side must be

[1] See also articles by Miss Fletcher in The Outlook for March 18 and April 11.

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prepared to do battle if they enter the territory of the other; so, when a lad's father sends him on an errand across the line, the boy as he goes out gives his rallying whoop to call his reinforcements to help him fight his way. No harm ever comes, as the older men always check any serious disturbance, but good rough-and-tumble times often occur. The street limits of "gangs" of boys in our towns are a survival of the tribal days of our own race.

As with us, so among the Indians, there is a distinct child's lore. They have their traditional songs and games, with a sequence of observance—a season to play ball, and a time to spin the top—which top, by the by, is of the identical shape of those found in the pre-Columbian Peruvian graves and in the Egyptian tombs.

Little boys and girls play together, often accompanying their games with songs that have been composed and handed down by children through many generations. They also imitate in their plays the life of the older people; they go upon the hunt, when the girls harness up the boys as ponies, pack upon them the play-tent poles and cover, and all sorts of bundles. The ponies are fractious, they kick and run away, and many troubles beset the little house-mother, who must manage the ponies as well as her family affairs. Then there are the lurking enemies in the grass—grim warriors with trailing war-bonnets made of corn husks that bristle and fly in the breeze almost like real feathers; and the battles between the warriors who are defending the women and ponies, and those who have come to capture the horses and carry off the booty, are full of zest. Long spears of grass are shot back and forth, and they stick in the children's hair and clothing, so that it is quite a task to care for the wounded and straighten out things after the fight is over. Then a new scene opens, and the whilom enemies join in a peaceful hunt, or run races astride of ponies made of sunflower stalks, one flower being left near the end, to simulate the ornament usually hanging from the bridle of a warrior's horse.

When the frost and snow come, there are new opportunities for fun. Indian children cannot go to a store and buy nice sleds, but they show no little skill in their devices to secure the same results. They cut from the river great slabs of ice which they trim into proper shape, rounding them up in front, rubbing them off smoothly, and making holes for the rope in a most ingenious way. They procure a hollow reed, and, putting a little water into it, they blow through it upon the ice. The water rises and falls as the child blows or draws in his breath, and gradually bores a hole through the slab. But the ice sled would be cold and slippery, so water is poured upon it and a layer of grass, rubbed fine, pressed down and frozen into place, and the sled is ready; and, tucking their little robes around and under them, away the children go at a speed it would be hard to match by the sharp steel runners of our own boys and girls.

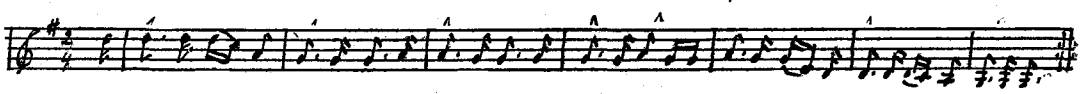
Near every lodge is a small tent pitched for the children to play in, and many a one will beg to be allowed to take its share of the family meal to give "a feast" within this child tent. There the little ones chatter and sing, but should a strange voice outside be heard, silence will follow, and a small head will peer cautiously up through the top of the tent to reconnoiter; then, the danger past, the children relapse into merry peals of laughter, as if there were no Indian problem for them.

In these later days the schools have prolonged the period of childhood, in withdrawing the children from their share of the family burdens, which, under aboriginal conditions, were placed all too early upon their little shoulders.

Within the home circle there are merrymakings for the little ones, for the child is the open sesame of the Indian's heart. No one is too old or too dignified to show his affection and take part in amusing the children. They are privileged in many ways, but there are breaches of etiquette of which no well-bred child must be guilty. An older person must not be interrupted when speaking; a child may not pass between any one and the fire; he must not stare at a stranger nor ask his name; and he must observe the proper manner of sitting. The girl must sit on her left side, with both feet drawn to the right, while the boys must squat on their heels. Snatching and quarreling are not allowed; exact truthfulness is carefully inculcated; and the breaking of a promise is taught to be the gravest of faults.

Winter is the time for story-telling—"in the summer snakes may listen and do mischief." The children sit on the ground about the lodge fire, or on the ends of the long logs that feed the flames, unwilling to go to bed, and teasing for a story, while the women clear away the remains of the evening meal, and the young mother dances her baby in her arms. Finally the grandfather yields to the children's importunities, and the little black eyes are propped wide open while he tells how the Muskrat lost his tail:

"Long ago the Muskrat had a long, broad tail. It was very useful, and gave the Muskrat much pleasure. The Beavers, who had no tails at that time, used to watch the Muskrat build dams, and they were filled with envy. They saw how the Muskrat enjoyed himself when he sat upon his tail and slid down the hills. So the Beavers lay in wait for the Muskrat. Suddenly they seized him. Some of the Beavers took the Muskrat by the head while others caught hold of his tail and pulled, until finally the broad part of the tail came out, and left the Muskrat with only a thin little stem of a tail. The victorious Beavers put on the broad tail and were able to do all that the Muskrat had done. But the Muskrat was desolate; he wandered over the country wailing for the loss of his tail. The animals he met offered him such tails as they had, but he despised their offers and gave them hard words in return. It was the Gopher that sang this song, and all the other animals repeated it to the Muskrat, as he went about crying:"



Ma - thin - ja the illa - thin - ja the, Ma - thin Ka-ha thin- de Ke al-i the-sun- tha-the-she, ma-thin-ja the ma-thin-ja the!

—which is to say, "Ground-tail, Ground-tail, you who dragged your tail over the ground! Ground-tail, Ground-tail!"

As the grandfather sings, slapping his leg to keep the time, up jump the children and begin to dance, bending their knees and bringing down their brown feet with a thud on the ground. The baby crows and jumps, and the old man sings the song over and over again, until finally the dancers flag, and sleep comes easily to the tired children.

The old Indian life is rapidly passing away, and with it goes much picturesqueness and many varied pleasures which find no counterpart in the new. The mature man may not suffer in character, aside from the inevitable lowering which always follows the letting in of a stronger race, with its advance guard of demoralizing agents; but the child is in danger of greater loss from accepting a superficial interpretation of the teachings of our complex civilization, and by failing to discern that beneath a seeming inculcation of sordid motives there lie those fundamental ethics which have been instrumental in developing all that was noble in his ancestors, and which make possible the attainment of higher ideals than those his race has hitherto known.

Answers to Puzzles

(See The Outlook for May 9)

CHARADE

Kat-ah-din.

HISTORICAL ACROSTIC

1. Cleopatra. 2. Hannibal. 3. Robespierre. 4. Isabella of Spain. 5. Socrates. 6. Theodoric, King of the Goths. 7. Oliver Cromwell. 8. Petrarch. 9. Henry VIII. 10. Edward, "The Black Prince." 11. Richelieu. 12. Charlotte Corday. 13. Orange. 14. Leander. 15. Undine. 16. Mary, Queen of Scots. 17. Boadicea. 18. Ulysses. 19. Savonarola.

Primals: Christopher Columbus.

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The Gospel for an Age of Doubt

The Yale Lectures on Preaching, Lyman Beecher Foundation, for 1896

II.—The Gospel of a Person[1]

By the Rev. Henry van Dyke, D.D.
Pastor of the Brick Presbyterian Church, New York

HOW SHALL THE PREACHER SERVE THE PRESENT AGE?

The prevalence and the quality of modern doubt, with its discontent and sadness, its self-misgivings and reactions, its moral inconsistencies and fine enthusiasms, bring the preacher who is alive and in earnest face to face with the most important question of his life. What can I do, what ought I to do, as a preacher, to meet the strange, urgent, complicated needs of such a time as this?

First of all, as a man (and every preacher ought to be a man, though not every man is bound to be a preacher)—as a man, it is necessary to lead a clean, upright, steadfast, useful life, purged from all insincerity, and lifted above all selfishness, and especially above that form of religious selfishness which is the besetting peril of men who feel themselves rich in faith in the midst of a generation that has been made poor by unbelief. Never has there been a time when character and conduct counted for more than they do to-day. A life on a high level, yet full of helpful, healing sympathy for all life on its lowest levels, is the first debt which we owe to our fellowmen.

But beyond this, is there not something personal and specific which the conditions of the present demand from us, as men who have not only the common duty of living, but also the peculiar vocation of speaking directly and constantly to the inner life of men? We want something distinct and definite, which is to be clearly formed in our thought and feeling and utterance, as the central, guiding, dominating force in all our efforts to realize the fine aspiration of the old hymn:

> To serve the present age,
> My calling to fulfill—
> Oh, may it all my powers engage
> To do my Master's will!

Now, the moment we look at the problem in this light, we see that there are various lines of activity open to us, and along all of these lines men are making promises and prophecies of usefulness and success. The cures which are suggested for the malady of the age are many and diverse. Of some of them we need speak only in passing, to recognize that for us at least they are unsuitable.

PROPOSED REMEDIES

Herr Max Nordau, for example, in his curious and chaotic book "Degeneration," diagnoses the sickness of modern times as the result, not of a loss of faith, but of a fatal increase of nervous irritability produced by the strain of an intricate civilization. He declares that the malady must run its course, but that in time it will be healed by the restorative force of "*misoneism*, that instinctive, invincible aversion to progress and its difficulties that Lombroso has studied so much, and to which he has given this name."[2]

The name is certainly not a pretty one, nor do I think that after the first feeling of pleasure in learning to pronounce a new and difficult word has passed, the contemplation of its meaning will afford us any profound sense of satisfaction or hope. The picture of mankind as a magnified Jemmy Button, returning from his temporary residence in England to his native Terra del Fuego, and flinging away his gloves and patent-leather shoes to relapse into a peaceful and contented barbarism, is not inspiring. Who is there that would care to devote his life to the hastening of such a result? Who but the veriest quack, himself affected by the hysteria of the age, would think of curing the convulsions of St. Vitus' dance in an overstrained humanity by throwing the patient into the stupor of typhoid fever?

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PHILOSOPHIC DOUBT

But there are two other ways of dealing with current doubt which demand closer attention. One of them is the philosophic method of a *reductio ad absurdum*. The logic of Rationalism is applied to its own premises in order to show that they are unfounded and unverifiable. The result of this attack, as it has been made with a relentless and masterly hand by the Hon. Arthur James Balfour in his "Defense of Philosophic Doubt," is to exhibit the startling fact that "the universe as represented to us by science is wholly unimaginable, and that our conception of it is what in Theology would be termed purely anthropomorphic."[1] The evidence for the existence of a world composed of atoms and ether is no more conclusive, the account which science gives of their nature and qualities is no more coherent, than the evidence and account which faith gives of a world created by a personal God and inhabited by immortal souls. Pure agnosticism is thus forced into the service of Christianity, and used to destroy all *a priori* objections to it. Giant Doubt is brought low by turning his own weapons against himself, even as Benaiah, the son of Jehoiada, slew the Egyptian "with his own spear."[2]

The value of this service of philosophy is considerable. The Christian preacher ought not to be ignorant of its actual results, for they are such as to encourage him in preserving his independence against the tyrannous claims of positivism; nor unfamiliar with its methods, for they are fitted to train and discipline his mind by hard exercise and exact work. But it must be remembered that only a mighty man of valor, one who, like Benaiah, ranks above the host and above the thirty captains of the host, can hope to play a leading part in this enterprise of "carrying the war into Africa." It must be remembered also that the reduction of scientific naturalism to an absurdity falls far short of the establishment of religious faith as a verity. Grateful for all that philosophy can do and is doing to clear the way, the preacher must have a principle, an impulse, a line of action which will carry him beyond the negative result of making unbelief doubtful, to the positive result of making belief credible.

THEOLOGICAL FORTIFICATION

At this point our attention is called to another way of dealing with current skepticism: the dogmatic method, which relies for the defense of faith upon the construction of a complete and consistent system of doctrine in regard to God and man, the present world and the future life. Faith, in other words, is to be established by fortification, embattled and intrenched with banquette and parapet, scarp and ditch and counterscarp of iron-worded proof, defended on every side by solid syllogisms, and impregnable against all assaults of unbelief.

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But concerning the attempt to conquer modern doubt by a system of dogmatic theology certain things must be remembered. The conditions of warfare change from age to age. The vast fortresses of solid stone, whose possession was once regarded as the security of nations, are not ranked so high as they were a hundred years ago. The earthwork, the rifled cannon, the iron-clad ship, the torpedo, have wrought great changes. Deductive logic is just as strong as it ever was, but somehow or other men are not as much impressed by it. Induction is the method of to-day; and that is a subtle, evasive, mobile method. It cannot be shut in by a ring of fortresses. Already the dogmatic systems in which the inductive method is ignored or subordinated (whether made long ago, or born yesterday and born old) are out of date. They are good for the men who are within them, but on the outside world they have no more effect than Windsor Castle would have in protecting England from a foreign invasion.

We feel sure that theology, in time, must and will vindicate its claim to be considered as an essential factor in the intellectual life of man by adapting itself to the changed conditions, and producing even mightier works by the new methods than those which it produced by the old. Already we see the promise of a renaissance of dogmatics in such books as Mulford's "The Republic of God," Harris's "The Self-Revelation of God," Orr's "The Christian View of God and the World," and Fairbairn's "The Place of Christ in Modern Theology." But we must remember that even those who anticipate and predict this reconstruction of the old truth on the new lines recognize that it must be a long and difficult task, and that the man who is to be a master-builder must have a magnificent equipment. How exhilarating at the first sight, but at the second sight how overwhelming and discouraging, are the demands of the age upon him who would fain be an epoch-making theologian, as they are stated, for example, in Mr. Balfour's "Foundations of Belief," or in Dr. George A. Gordon's inspiring book "The Christ of To-Day"! Truly it appears that such a man must realize the supposition of St.

[1] The first of these Lectures, "An Age of Doubt," will be found in The Outlook for May 9. The Outlook will publish in following issues two other lectures in this course—"The Unveiling of the Father" and "The Human Life of God."

[2] Max Nordau, "Degeneration" (New York, 1895), p. 542.

[1] "A Defense of Philosophic Doubt" (Macmillan, 1879), pp. 284, 285, 287–289.

[2] 1 Chron. xi., 23.

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Paul: he must speak with the tongues of men and of angels, and have the gift of prophecy, and understand all mysteries and all knowledge. Who is sufficient for these things? It will take a long time for the best of us to learn all this. Perhaps the most of us may never get so far. Meantime we need something divinely simple and divinely true that we can preach at once; directly, joyfully, fervently, to the heart of the age.

A STARTING-POINT FOR FAITH THE FIRST NECESSITY

A view of the world, a *Welt-anschauung*, is desirable, perhaps in the long run necessary, for the mind of man; but there is another thing which is more desirable and of prior necessity, and that is a standpoint of practical conviction from which to obtain such a view. It may be but a foothold, only a single point of contact, but we must have it, and it must be solid as a fact. A complete and consistent theology is a consummation most devoutly to be wished for; but before it can come there must be something else—a living, active power of faith in the soul. This power, as we believe, already exists in every human being. But there is only one thing that can awaken it and call it into action, and that is a gospel, a message clear as light, which in its very essence is a force to quicken and stir the soul.

We look out upon the world and we see that some men have had such a gospel without being in any sense finished and systematic theologians. St. Paul and St. Peter and St. John had it. St. Chrysostom and St. Francis of Assisi and Savonarola had it. John Wesley and George Whitefield had it. In different ages and under different conditions these preachers had the primal message which moves men to believe. And in our own age, under our own conditions, a like message has been proclaimed with power. Père Lacordaire preached such a message in Notre Dame, and Canon Liddon in St. Paul's, to listening thousands. Phillips Brooks made it thrill like a celestial music through the young manhood of America; and Dwight L. Moody has spoken it with vigorous directness in every great city that knows the English tongue. In many things, in ecclesiastical relation, in theological statement, in dress, in manner, in language, these preachers are unlike. One thing only is the same in all of them, and that is the source of their power. Their central message, the core of their preaching, is the piercing, moving, personal Gospel of Jesus of Nazareth, the Son of God and Saviour of mankind. This, in its simplest form; this, in its clearest expression; this presentation of a person to persons, in order that they may first know, and then love and trust and follow him—this is pre-eminently the Gospel for an age of doubt.

I.—The Gospel of Christ

The adaptation of our central message, thus conceived and thus expressed, to meet the peculiar needs of a time of general skepticism, is the theme of this lecture. I do not say that this is the whole of Christianity. I do not say that when the preacher has delivered this message in this form he has fulfilled all of his duties. He may have to bear testimony against errors of thought and vices of conduct; he is certainly bound to give encouragement and guidance to new efforts of virtue and new enterprises of benevolence in every field. But his first and greatest duty, the discharge of which is to give him influence over doubting hearts and strength for all his other work, is simply to preach Christ.

THE GOSPEL OF A FACT

This gospel meets the needs of the present time because it is the gospel of a person, and therefore a gospel of fact.

Personality is a fact. Indeed, we may say that it is the aboriginal fact; the source of all perception; the starting-point of all thought; the informing and molding principle of all language.

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Moreover, it is not only true that the recognition of our own personality lies at the root of perception and reasoning. It is also true that contact with other personalities, conscious, intelligent, free, and persistent like ourselves, is the gateway through which we reach the reality of all external things. To a solitary mind the outward world may be only a dream. But the moment two minds come into contact and communication it becomes at least a permanent possibility of sensation. By comparison and contrast with the sensations and experiences of others we verify our own. . . .

Persons, then, are the most real and substantial objects of our knowledge. They touch us at more points, they affect us in more ways and with greater intensity, they fit more closely into the faculties and powers of our own being, than anything else in the universe. A person who has influenced us or our fellow-men leaves a more profound, positive, permanent, and real impression than any other fact whatsoever. We live as persons in a world of persons, far more truly than we live in a world of phenomena or laws or ideas.

Now, in an age that is characterized, as some German writer has said, by "a hunger for facts," the gospel of a person, if it is rightly apprehended and preached, ought to have peculiar power, because it is a factual gospel. We can come to those who are under the benumbing spell of universal doubt and say: Here is a fact, a personality, real and imperishable. It is not merely something that happened in Palestine eighteen hundred years ago. It is some one who lived. It is not merely a theory of God and the soul and the future life that sprang up in the East in the first century and has strangely spread itself over the world. It is a person who was born and lived and died among men. It is historical in its antecedents, in itself, and in its realization. The person of Jesus Christ stands solid in the history of man. He is, indeed, more substantial, more abiding in human apprehension, than any form of matter or any mode of force. The conceptions of earth and air and fire and water change and melt around him, as the clouds melt and change around an everlasting mountain peak. All attempts to resolve him into a myth, a legend, an idea—and hundreds of such attempts have been made—have drifted over the enduring reality of his character and left not a rack behind. The result of all criticism, the final verdict of enlightened common sense, is that Christ is historical. He is such a person as men could not have imagined if they would, and would not have imagined if they could. He is neither Greek myth nor Hebrew legend. The artist capable of fashioning Him did not exist, nor could he have found the materials. A nonexistent Christianity did not spring out of the air and create a Christ. A real Christ appeared in the world and created Christianity. This is what we mean by the gospel of a fact.

II.—The Gospel of a Force

And here we come at once into sight of the second quality of this gospel which is peculiarly fitted to meet the needs of a doubting age.

If it be true that a person is a fact, it is no less true that a person is a force. The world moves by personality. All the great currents of history have flowed from persons. Organization is powerful; but no organization has ever accomplished anything until a person has stood at the center of it and filled it with his thought, with his life. Truth is mighty and must prevail. But it never does prevail actually until it gets itself embodied, incarnated, in a personality. Christianity has an organization. Christianity has a doctrine. But the force of Christianity, that which made it move and lent it power to move the world, is the person at the heart of it, who gives vitality to the organization and reality to the doctrine. All the abstract truths of Christianity might have come into the world in another form—nay, the substance of these truths did actually come into the world, dimly and partially, through the fragmentary religions of the nations, more clearly and with increasing prophetic light through the inspired Scriptures of the Hebrews; but still the world would not stir, still the truth could not make itself felt as a universal force in the life of humanity, until

> The Word had breath, and wrought
> With human hands the creed of creeds,
> In loveliness of perfect deeds,
> More strong than all poetic thought.[1]

I think we must get back, in our conception of Christianity and in our preaching of it, to this primary position. The fount and origin of its power was, and continued to be, and still is, the Person Christ.

This was the secret of his ministry. He himself was the central word of his own preaching. He offered himself to the world as the solution of its difficulties and the source of a new life. He asked men simply to believe in him, to love him, to follow him. He called the self-righteous to humble themselves to his correction, the sinful to confide in his forgiveness, the doubting to trust his assurance, and the believing to accept his guidance into fuller light.[2] To those who became his disciples he gave doctrine and instruction in many things. But to those who were not yet his disciples, to the world, he offered first of all himself—not a doctrine, not a plan of life, but a living Person. This was the substance of his first sermon when he stood up in the synagogue at Nazareth, and, having read from the book of Isaiah the prophecy of the Great Liberator, declared unto the people, "This day is this scripture fulfilled in your ears."[3] This was the attraction of his universal invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."[4] This was the heart of his summary of his completed work when he said, "I, if I be lifted up from the earth, will draw all men unto me."[5]

CHRIST WAS HIS OWN GOSPEL

We are not considering, at this moment, the tremendous implications of such a personal self-assertion, unparalleled, I believe, in the founder of any other religion. We pass by for the present that famous and inevitable alternative, *Aut Christus Deus, aut homo non bonus est*. The point, now, is simply this. As a matter of history, setting aside

[1] Tennyson, "In Memoriam," xxxvi.
[2] Henry Latham, "Pastor Pastorum" (James Pott & Co., New York, 1891), pp. 273–275.
[3] St. Luke iv., 16–21.
[4] St. Matt. xi., 28.
[5] St. John xii., 32.

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all question of the divine inspiration and authority of the Gospels, taking them merely as a trustworthy reflection of a certain sequence of events, it is plain that the force which started the religion of Jesus was the person Jesus. Christ was his own Christianity. Christ was the core of his own gospel.[1]

Read on through the other books of the New Testament, the Acts and the Epistles, and you will see that they are just the record of the operation of this force in life and literature. It was this that sent the Apostles out into the world, reluctantly and hesitatingly at first, then joyfully and triumphantly, like men driven by an irresistible impulse. It was the manifestation of Christ that converted them,[2] the love of Christ that constrained them,[3] the power of Christ that impelled them.[4] He was their certainty[5] and their strength.[6] He was their peace[7] and their hope.[8] For Christ they labored and suffered;[9] in Christ they gloried;[10] for Christ's sake they lived and died.[11] They felt and they declared that the life that was in them was His life.[12] They were confident that they could do all things through Christ which strengthened them.[13] The officers of the Church—apostle, bishop, deacon, evangelist—call them by what names you will—were simply forms of service to Him as Master;[14] the doctrines of the Church were simply unfoldings of what she had received from Him as Teacher;[15] the worship of the Church, as distinguished from that of the Jewish Synagogue and the Heathen Temple, was the adoration of Christ as Lord.[16]

Now, it was precisely this relation of the early Church in her organization and doctrine and worship to the person Christ, held fast in her memory as identical with the real Jesus who was born in Bethlehem and crucified on Calvary, conceived in her faith as still living and present with his disciples—it was this personal animation of the Church by Christ that gave her influence over men. Contrary to all human probability, against the prejudice of the Hebrews who abhorred the name of a crucified man, against the prejudice of the Greeks and Romans who despised the name of a common Jew, she made her way, not by concealing, but by exalting and glorifying, the name of Jesus Christ. Indeed, it seems as if her career of conquest was actually delayed until that name was taken up and written upon her banners. It was in Antioch, where the disciples were first called Christians,[17] that the missionary enterprise of the Church began, and it was from that center, with that title, that she went out to her triumph.

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THE PERSONAL INFLUENCE OF CHRIST

When we turn to follow the history of Christianity through the later centuries down to the present time, we see that the same thing is true. The temporal power of the Bishop of Rome doubtless grew out of the union of the Church with the Empire. The immense wealth and secular authority of ecclesiastics may be traced to social and political causes. But the inward, vitalizing, self-propagating power of Christianity as a religion has always come from the person of Jesus, who stands at the heart of it. The attraction of its hymns and psalms and spiritual songs, the beauty of its holy days and solemn ceremonies, were derived from Him who is the central figure in praise and prayer. The renaissance of Christian art sprang from the desire to picture to the imagination the visible, adorable form and life of Him whom speculative theology had so often concealed or obscured. The penetrating and abiding fragrance of Christian literature resides in those books, like "The Imitation of Christ," in which the sweetness of his character is embalmed forever. The potency of Christian preaching comes from, and is measured by, the clearness of the light which it throws upon the personality of Jesus. . . . Turn to the work which the Church is doing to-day in the lowest and darkest fields of human life, among the submerged classes of our great cities, among the sunken races of heathendom, and you cannot deny that the force of that work to enlighten and uplift still depends upon the simplicity and reality with which it reveals the person of Jesus to the hearts of men. Christianity as a missionary religion would be fatally crippled if you took out of it the old, old story of Jesus and his love.

"Mr. Darwin," says Admiral Sir James Sullivan, "had often expressed to me his conviction that it was utterly useless to send missionaries to such a set of savages as the Fuegians, probably the very lowest of the human race. I had always replied that I did not believe any human beings existed too low to comprehend the simple message of the Gospel of Christ. After many years he wrote to me that the recent account of the mission showed that he had been wrong and I right, . . . and he requested me to forward to the Society an inclosed check for £5, as a testimony of his interest in their good work."[1]

Observe, we are not constructing an argument. We are only tracing a force. The more closely, the more powerfully we can feel it in ourselves and in others, the more confidently we can come to a doubting age and say: Here is this force, intense, persistent, far-reaching. It has moved all kinds of men, from the highest to the lowest. What do you make of it? What will you do with it? Is it not the only thing that can lift and move you out of your doubt? For skepticism is just the inertia of the soul which stands poised between contrary and mutually destructive theories. From that state of impotence there is but one deliverance, and that is by force, the force of life embodied in a person.

III.—The Gospel of a Spiritual Reality

But the force which operates in the person of Jesus is not mere power, blind and purposeless. It moves always in a certain direction. It has a quality in it which produces certain results. And one of these results is an immediate and overwhelming sense of the reality and nearness of spiritual things. This is the third point of adaptation in the Gospel of the personal Christ to the needs of a skeptical age. It carries with itself an evidence of things not seen, a substance of things hoped for.

An aura of wonder and mystery surrounded Jesus of Nazareth in his earthly life. All who came in contact with him felt it; in love, if they desired to believe; in repulsion, if they hated to believe. In his presence faith in the invisible, in the soul, in the future life, in God, revived and unfolded with new bloom and color. In his presence hypocrisy was silenced and afraid, but sincere piety found a voice and prayed. This effluence of his character breathes from the whole record of his life. It was not merely what he said to men about the eternal verities that convinced them. It was something in himself, in his personal being as an objective reality, that made it easier for them to believe in their own spiritual nature and in the divine existence and presence. He drew out of their fallen and neglected hearts, by some celestial attraction, spontaneous, silent, irresistible, a new efflorescence of faith and hope and love. Where he came, a spiritual springtide flowed over the landscape of the inner life; blossoms appeared in the earth, and the time for the singing of birds was come.

Faith was not imposed on doubting hearts by an external and mechanical process. It grew in the warmth that streamed from him. It was not merely that men were at their best in his company—except, indeed, those who were at their worst through sullen resistance and malignant alarm at his power. It was that men were conscious of something far better than their best, a transcendent force, an influence from the unfathomable heights above them. And to withstand it they must sink below themselves, make new falsehoods and new negations to bind them down, grapple themselves more closely to the base, the earthly, the sensual. But if they yielded to that influence, it lifted and moved their thoughts inevitably upward. It was not merely what he told them of his own sight of spiritual things. It was what they saw reflected in his face and form of that loftier, wider outlook. He was like one standing on a high peak, reporting of the sunrise to men in the dark valley. They heard his words. But they also saw upon his countenance the glow of dawn, and dazzling all about him the incommunicable splendors of a new day.

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Nor has this effect vanished from the world with the removal of the bodily presence of Jesus. It has perpetuated itself by its own vital power, increasing rather than diminishing. It still flows from the picture of his life which is preserved in the Gospels, from the image of his character as it is formed in the minds of men. Eliminate, if you please, what is called the miraculous element. Make what allowance you will for the enthusiasm and unguarded utterance of his disciples. There still remains that enthusiasm itself to be reckoned with—an enthusiasm which was kindled by him alone. There still remains the figure of the person of Christ, who never can be expressed in terms of matter and force, who never can be explained by natural and historical causes, who carries us by his own inherent mystery into the presence of the spiritual, the divine, the supernatural.

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Something of this spiritual light, I will admit—nay, I will maintain with joyous and firm conviction—comes from every human personality, even the lowliest, in so far as it refuses to be summed up in terms of sense perception, in so far as it gives evidence by its affections and hopes and fears of something in man that is not of the dust. But in Christ this light is transcendent and unique because he manifestly surpasses the ordinary attainments of humanity, because he cannot be accounted for by the laws of heredity an environment.

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[1] The evidence for the historic character of the Gospels may be found summed up in its most modern form in Dr. Salmon's "Introduction to the New Testament," Fourth Edition, Young & Co., New York, 1889; in Bishop Lightfoot's Essays on "Supernatural Religion," Macmillan, 1889; in Beyschlag's "New Testament Theology," T. & T. Clark, Edinburgh, 1895, pp. 29–31, 216–221 of Volume I.; and in Professor George P. Fisher's "Grounds of Theistic and Christian Belief."

[2] Gal. i., 16.
[3] 2 Cor. v., 14.
[4] 2 Cor. xii., 9.
[5] 2 Tim. i., 12.
[6] 2 Tim. ii., 1.
[7] Eph. ii., 14.
[8] Col. i., 27.
[9] Phil. iii., 8–10.
[10] Gal. vi., 14.
[11] 2 Cor. iv., 4, 11.
[12] Gal. vi., 14.
[13] Phil. iv., 13.
[14] Eph. iv., 8–12.
[15] 1 Cor. xi., 1, 23; xv., 3.
[16] Phil. ii., 11; 1 Cor. xii., 3.
[17] Acts xi., 26.

[1] Alfred Barry, "Some Lights of Science on the Faith" Longmans, London, 1892), p. 116.

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The more closely we apply these laws the more clearly he shines out above them.[1]

"The learned men of our day," says M. Pierre Loti in his latest book, "La Galilée," "have endeavored to find a human explication of his mission, but they have not yet reached it. . . . Around him, none the less, there still glows a radiance of beams which cannot be comprehended."[2]

Historically he appears alone, as no great man has ever appeared before or since. Heroes, teachers, and leaders of men have always been seen as central stars in larger constellations, surrounded by lesser but kindred lights. Plato shines in conjunction with Socrates and Aristotle; Cæsar with Pompey and Crassus; Luther with Melancthon and Calvin; Shakespeare with Beaumont and Fletcher and Ben Jonson; Napoleon surrounded with his brilliant staff of marshals and diplomats; Wordsworth among the mild glories of the Lake poets. In every case, if you search the neighborhood of a great name, you will find, not a blank sky, but an encircling galaxy. But Jesus Christ stands in an immense solitude. Among the prophets who predicted him, among the Apostles who testified of him, there is none worthy to be compared or conjoined with him. It is as if the heavens were swept bare of stars; and suddenly, unexpected, unaccompanied, the light of lights appears alone, in supreme isolation.

Nor is there anything in his antecedents, in his surroundings, to explain his appearance and radiance. There was nothing in the soil of the sordid and narrow Jewish race to produce such an embodiment of pure and universal love.[3] There was nothing in the atmosphere of that corrupt and sensual age to beget or foster such a character of stainless and complete virtue. Nor was his own life—I say it reverently—judged by purely human and natural laws, calculated to result in such an evident perfection as all men have wonderingly recognized in him. The highest type of human piety, the excellence of a beautiful soul, has never been reached among men without repentance and self-abasement. But Jesus never repented, never abased himself in shame and sorrow before God, never asked for pardon and mercy. Alone, among his followers who kneel at his command to confess their unworthiness and implore forgiveness, he stands upright and lifts a cloudless face to heaven in the inexplicable glory of piety without penitence. Moral perfection of this kind is not only without a parallel; it is also without an approach. Men have never attained to it, and there is no way for them to attain. We can only look up to it, serene, sinless, perfect in itself, and feel that here we are in sight of something which cannot be expressed except by saying that it is the glory of the eternal spirit embodied in a person.

IV.—The Gospel of One who Saves from Sin

But the force which resides in the person of Jesus is not exhausted in the production of this profound impression of its own spiritual and transcendent nature. It goes beyond this result of a vivid sense of the reality of the unseen. It has in itself a purifying, cleansing power, a delivering, uplifting, sanctifying power. The Gospel of Christ is the gospel of a person who has saved, and who does save, men from sin. And herein it comes very close to the heart of a doubting age.

The reality here, which can neither be questioned nor fully explained, is not involved in the theological speculations which have gathered about it. The person of Jesus stands out clear and simple as a powerful Saviour of sinful men and women. In his presence the publican and the harlot felt their hearts dissolve with I know not what unutterable rapture of forgiveness. At his word the heavy-laden were mysteriously loosed from the imponderable burden of past transgression. He suffered with sinners; and, even while he suffered, he delivered them from the sharpest of all pains, the pain of conscious and unpardoned evil. He died for sinners, according to his own word; and ever since, his cross has been the sign of rescue for humanity. Whatever may be the nature of that sublime transaction upon Calvary; whatever the name by which men call it, Atonement, Sacrifice, Redemption, Propitiation; whatever relations it may have to the eternal moral law and to the divine righteousness—its relation to the human heart is clear and simple. It does take away sin. Kneeling at that holy altar, the soul at once remembers most vividly, and confesses most humbly, and loses most entirely, all her guilt. A sense of deep, unutterable relief, a sacred quietude, diffuses itself through all the recesses of the troubled spirit. Looking unto Christ crucified, we receive an assurance of sin forgiven, which can neither be mistaken nor explained.

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This is not theory, this is not philosophy, this is not theology. It is veritable fact. The person Jesus, living with men, dying for men, has actually made this impression of pardon for the past and hope for the future upon the heart of mankind. And from pure love of him—a love which is first of all and most of all a sense of gratitude for this immeasurable service—have blossomed, often out of the very abysses of sin and degradation, the saintliest and sublimest lives that the world has ever seen.

Now, this, as I know from my own experience, is the gospel for doubting men, and for an age of doubt; the gospel of a person who is a fact and a force, an evidence of the unseen, and a Saviour from sin. Can we preach it? Will we preach it? Then certain things are necessary for us—things which might not be necessary, perhaps, if our message were of another kind.

All knowledge, of the world, of human nature, of books, will be helpful and tributary; all gifts, of clear thought, of powerful speech, of prudent action, will be valuable and should be cultivated; but certain things will be absolutely and forever indispensable.

THE ONE THING NEEDFUL TO KNOW CHRIST

If we are to preach Christ we must know Christ, and know him in such a sense that we can say with St. Paul that we are determined not to know anything save Jesus Christ and him crucified. We must study him in the record of his life until his character is more real and vivid to us than that of brother or friend. We must imagine him with ardent soul until his figure glows before our inward sight, and his words sound in our ears as a living voice. We must love with his love, and sorrow with his grief, and rejoice with his joy, and offer ourselves with his sacrifice, so truly, so intensely that we can say, as Paul said, that we are crucified by his cross and risen in his resurrection. We must trace the power of his life in the lives of our fellowmen, following and realizing his triumphs in souls redeemed and sins forgiven, until we know the rapture that thrilled the breast of a St. Bernard, a St. Francis, a Thomas à Kempis, a Samuel Rutherford, a Robert McCheyne; the chivalrous loyalty that animated a Henry Havelock, a Charles Kingsley, a Frederick Robertson, a Charles Gordon; the deep devotion that strengthened a David Brainerd, a Henry Martyn, a Coleridge Pattison. We must become the brothers of these men through brotherhood with Christ. We must kindle our hearts in communion with him by meditation, by prayer, and by service, which is the best kind of prayer. No day must pass in which we do not do something distinctly in Jesus' name, for Jesus' sake. We must go where he would go if he were on earth. We must try to do what he would do if he were still among men. And so, by our failure as well as by our effort, by the very contrast between our incompleteness and his perfection, the image of our Companion and our saving Lord will grow luminous and distinct within us. We shall know that potent attraction which his person has exercised upon the hearts of men, and we shall feel that overmastering sense of loyalty to him which one of our own poets has expressed in his "Song of a Heathen Sojourning in Galilee, A.D. 32."

If Jesus Christ is a man—
And only a man—I say
That of all mankind I cleave to him,
And to him will I cleave alway.

If Jesus Christ is a God—
And the only God—I swear
I will follow him through Heaven and Hell,
The earth, the sea, and the air.

[1] J. S. Mill, "Essays on Religion," p. 253.
[2] Pierre Loti, "La Galilée" (Paris, 1895), p. 93.
[3] Amory H. Bradford, "Heredity and Christian Problems" (New York, Macmillan, 1895), p. 266.

A Hymn of Comfort

By the Rev. John W. Chadwick

It singeth low in every heart,
We hear it one and all;
A song of those who answer not,
However we may call.
They throng the silence of the breast,
We see them as of yore,—
The kind, the true, the brave, the sweet,
Who walk with us no more.

'Tis hard to take the burden up
When they have laid it down;
They brightened all the joy of life,
They softened every frown.
But, oh! 'tis good to think of them
When we are troubled sore;
Thanks be to God that such have been,
Although they are no more.

More homelike seems the vast unknown
Since they have entered there;
To follow them were not so hard,
Wherever they may fare;
They cannot be where God is not,
On any sea or shore;
Whate'er betides, Thy love abides,
Our God forevermore!

—*Selected*

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The Religious World

The Methodist General Conference

From a Special Correspondent

The first week of the session of the General Conference held in the city of Cleveland has made an interesting chapter in the history of this important branch of the universal Church. At the very beginning it found itself face to face with a most perplexing question, namely, the eligibility of women to seats in this legislative body. Four women had been duly elected, and were present to take their places. The vote that had been taken during the past year by the annual conferences upon the admission of women into the General Conference was decided adversely by eighteen votes. The eligibility of elected women being challenged by Dr. J. M. Buckley, a committee of thirty was appointed to consider the whole question of woman's eligibility to a seat in the Conference. The committee presented a majority and minority report, twenty sustaining the eligibility of the women, and eleven denying the same. The majority report claimed that it was simply a question of interpreting the Constitution of the Church admitting laymen to the General Conference, citing the fact that such interpretation was made in regard to the relation of woman to official positions in the local church.

The minority report, as also a majority of the members of the Conference, insisted that the Constitution would have to be changed in order to admit women to the Conference. Many who favored the women as delegates nevertheless held to this view, as the only legal method of procedure in the case. Three days were consumed in the discussion of this subject, which was very able on both sides of the question, and resulted in a compromise report, in which the subject was referred back to the annual conferences to be voted upon during the next year. Before this decision was reached the women had resigned their seats, as they stated, in the interest of harmony. There seems to be no doubt that the vote next year will exceed the necessary three-fourths.

It is significant that the German conferences stood, in this country, 12 for and 597 against women, in Europe 80 against and none for. No other nation or race stood so solidly together on either side of the question. One of the speakers during the discussion remarked that "the Methodist that did not fall in with this movement for women will be like the Indian who lassoed the first locomotive he ever saw, which was also the last he saw."

The entire Conference seems jubilant over the amicable settlement of this vexed problem, which threatened to seriously disturb the peace of the Church. The Bishops' address, which is similar to the President's message to Congress, was read by Bishop Warren, and took two hours for its delivery. It was a very comprehensive and thorough presentation of the growth of the Church during the past four years, its present status, and the outlook for the future. It embodies many suggestions on important questions, and recommendations as to needed legislation. On the matter of Christian union the address "breathes a very fraternal spirit," as the following indicates:

We devoutly thank God, with you, that we are in the most friendly relations with all other Churches. We believe that the intense longing of the heart of Christ, as expressed in his great high-priestly prayer, "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us," is being fulfilled. Our message of love means oneness of spirit. Though there are differences of operation, it is the same God who worketh all in all. We have always practiced these four great elements of Christian unity:

1. A recognition and acceptance of the members of every Evangelical Church on the presentation of letters of membership; and a commendation of our own members to other Churches.

2. A cordial welcome of members of other Churches to the Holy Communion of their Lord as administered by us, and a glad going to the communion of our Lord as administered by them.

3. A free and cordial exchange of pulpits.

4. A practical co-operation with other Churches in all Christian work. Our ideal is not organic union of churches, but fraternal union of spirit. And this we believe to be the only unity known to the Apostolic and post-Apostolic Churches.

While we rejoice in these blessed fraternal relations with all Churches of Christ, we especially appreciate and reciprocate all evidences of Christian fellowship and co-operation from our sister Methodist Churches throughout the world.

In addition to the above, the Conference received the overtures of the Commission on Federation of the Methodist Episcopal Church South, with hearty unanimity, and appointed a like Commission to co-operate with their Southern brethren. This looks toward a closer relation between these two Churches in the future.

The Bishops exalt Christian citizenship as worthy of the highest aspiration of the Church. The following vigorous expression is found in their address: "A man may be as much a missionary of God in the politics of America as in the wilds of Africa." On the present-day socialistic questions, the address was both Christian and democratic, as the following indicates:

In the progress of our liberties and the widening of our development we have come upon perils unknown in the earlier periods of our history. Classes are arrayed against each other, with mutual misunderstandings. A ripple has come upon our shores from the far-off tidal wave of the French Revolution, declaring that all property is theft, that men may be as much enslaved by law as by force, deprived of their rights by trusts and combines as by arms. In these misunderstandings, and it may be great wrongs, the Church must not be silent. It is her very nature to defend and care for the poor. Like her Master, the Spirit of the Lord God is upon her to preach the Gospel to the poor. Peculiarly is this true of our Church. It began its ministry to the wretched prisoners in Britain, continued it among the poor colliers, has always sought the sorrowing, wretched, wandering, and lost. It has never pandered to the rich nor been silent at injustice.

In this seething discussion concerning the rights of property we think these positions are grounded on justice and right:

1. Every man has a right to acquire property by the legitimate means of activity, foresight, invention, and inheritance.

2. No man has a right to use his possessions to oppress his fellow-men.

3. Every man has a right to the profit of his own labor. In that respect he is a capitalist.

4. No man has a right to use his labor to oppress his fellow-men.

5. Every free man has a right to refuse to work for another.

6. No man has a right to prevent another from working when, and for whom, he will.

7. Every man is accountable to God for the use of his time, labor, and their outcome, wealth.

Never in the history of the Church were the interests of the working masses pressed upon her attention as now. Many memorials from different parts of the country have been presented, among them one from the New York East Conference, which is a very strong plea for the rights of the oppressed, and calls upon the Church to give answer to the appeal of the wronged. The following are the recommendations of this memorial:

1. The duty of intelligent and discriminating sympathy with the discontent and the aspirations of the poor.

2. The maintenance of the right of property.

3. The need of just co-ordination between the rights of individuals and the welfare of society, in the regulation of the employment of both capital and labor.

4. The duties of property, and the ethical principles of business.

5. The danger of caste spirit and plutocratic influence in the Church.

6. The duty of the Church, and especially of the ministry, to study the constitution and the needs of society, and intelligently to lead in the march of social reform.

While the organization of the Methodist Church is very generally regarded as one of the most perfect ecclesiastical machines in existence, there is, nevertheless, a strong demand for modification of many features of its government. The centralization of too great power is regarded as dangerous to the future of the Church. All legislative and judicial power is lodged in the General Conference, and all the executive power in the Board of Bishops. The sentiment is freely expressed that the government should be more largely democratic, granting larger liberty and power to the annual conferences and the local churches, the Conference having some of the home rule enjoyed by the Presbyterian Church in her Presbyteries, and the local church having an autonomy of its own similar to the Congregational churches—a form of government somewhat after the model of our Federal Nation, giving the States and municipalities the right, in all local affairs, to govern themselves, while federal authority is not impeached. It is in reality the old question of Americanism—home rule as against a too strongly centralized government. The General Conference has power to change or annul, with few exceptions, the whole Book of Discipline. Dr. Townsend, in his address in Chicago April 28, indicated some of the questions that were up before the Church at large for consideration for the modification of the polity of the Methodist Episcopal Church:

Shall our laymen be admitted to the annual conference, and shall they have a more decisive voice in the General Conference?

Shall our stewards be elected by the assembled brotherhood of the laity, instead of being a self-perpetuating body whose election depends on the nomination of the pastor?

Shall our presiding elders be elected by the annual conference instead of being appointed by the Bishops?

Shall the arbitrary time-limit that often embarrasses the appointing power, the preacher, and the churches, be modified or removed?

Shall the undemocratic and disregarded rule forbidding negotiations between preachers and people as to appointments be enforced or abrogated?

Shall our discipline, without specifying certain prohibitions, leave all questions of casuistry, excepting, of course, any form of immorality, to the individual conscience of the members?

Shall the management of the secular and business enterprise of the Church continue in the hands of the ministers instead of being open equally to laymen who have business education and experience?

Shall the women of Methodism be permitted to exercise Church rights not yet recognized by the General Conference?

There is no denying that the progressive leading spirits of Methodism are demanding a more democratic government, with as much reason for it as the advanced Presbyterians desire

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revision of their creed. Some modification is asked for regarding the office and work of a Bishop. No other ecclesiastical official has such tremendous power, and it is conceded that the Church assumes great risk when it places in the hands of few men such power. Dr. Buckley puts it thus: "The office of Bishop in the Methodist Episcopal Church is, under a few limitations, unparalleled in its power over men and churches. It is a most dangerous thing to put a man into that office." It is believed that the time has come when stronger safeguards should be placed about the work of the pastorate, and more specific responsibility placed upon the Bishops. It is proposed by some, as a remedy, to elect them for a certain number of years, making them eligible to re-election, thus giving the Church the opportunity to correct any mistakes it might make in the choice of the chief pastors.

A special committee has been appointed to consider the question of districting the Bishops, making them modified diocesan Bishops, with all the essential features of the general superintendency. It is thought that only by this method can the Bishop become sufficiently acquainted with the needs of the churches and the character of preachers to make the appointments intelligently. There are those who are loth to make any changes that seem to affect the general superintendency of the episcopacy, failing to recognize the fact that while Bishop Asbury might in reality be a bishop over the entire Church the conditions of the present time, as well as the largeness of the Church, make it impracticable and unwise to try to sustain an episcopacy such as was adapted to the early conditions of Methodism. The "General Conference Advocate" of May 6, in a very able article on "Needed Modifications in Our Episcopate," has this forcible sentence: "It is simply an inevitable and unavoidable result of our present system which requires each of our Bishops to be familiar with the ministers of the whole Methodist world. We make no claim to the infallibility of our Bishops, but we put upon them responsibilities which nothing short of infallibility could possibly meet." In the General Conference of 1888 the Committee on Episcopacy recommended, and the Conference passed, a resolution to district the Bishop; but just a little while before the adjournment of the Conference, when many of the delegates had left the seat of the Conference, the action was rescinded.

The Missionary Bishops, Taylor of Africa, and Thoburn of India, presented their reports on Friday, May 8. Bishop Taylor passed his seventy-fifth birth anniversary on Saturday, May 2, and the Conference passed congratulatory resolutions for the preservation of his long and useful life. His presence electrified the whole Conference, and the report of his work was received with manifest feelings of devotion for the St. Paul of modern missions. Bishop Thoburn's report mightily stirred the great Conference. It was the outlook of a mighty prophet, believing thoroughly in the salvation of this world through the Gospel of Christ. He closed his remarkable address with an outburst of eloquent portrayal of the speedy conquest of the heathen world, such as is seldom heard from human lips. As he closed, the writer heard a delegate say, "That's the St. John of Methodism." Few men have as strong a hold upon the heart of the Church as has the good Bishop.

The Standing Committee are all hard at work, and the results of their deliberations are awaited with eager anticipation by the Conference and the public. B. F. D.

The Princeton Jubilee

The eighty-fourth anniversary of Princeton Theological Seminary, May 5, when a graduating class of seventy-six received their diplomas, was mainly devoted to celebrating the fiftieth anniversary of the appointment of Professor William Henry Green as instructor in the Seminary. Even the personal interest which attaches to the venerable Professor, as the sole surviving link between the present Faculty and the original Faculty, composed of Samuel Miller, Charles Hodge, and Archibald and Addison Alexander, received less emphasis than the theological interest, which centers in him as the most distinguished defender of the Princetonian conceptions of the unity and authenticity of the Mosaic books, according to the traditional belief. This was the recurrent note of the sixteen addresses which held the attention and aroused the enthusiasm of great audiences, morning and afternoon. It was a noble celebration of the influential life-work of one of the great scholars of this century, respected alike for his simple conscientiousness and for his unsurpassed learning. It was almost amusing to hear that the young learner, on entering Lafayette College at the age of twelve, had begged to be excused from studying the languages, on the ground that he had no aptitude for it. Of many quotable sayings a few illustrate the general current of feeling and expression:

"On the issue between naturalism and supernaturalism," said Dr. Booth, Moderator of the General Assembly, "we have had on our side 'Athanasius against the world.' We are content to rest our case on the authority of one whose word must be final, if any word can be."

Professor McCurdy, of Toronto, said: "Professor Green has been the most influential teacher of Hebrew in the English-speaking world of our time. But his greatest work has not been philological. He has been more than an expounder of the Word; he has been its exponent in the candor—the pure white light—of the love of truth and the truth of love."

Said Dr. William M. Paxton: "Dr. Green's character is made of solid blocks of granite. The storm of revision never shook it."

Dr. Cuyler related an anecdote of Professor A. A. Hodge. To a New Haven man he said, "Your trouble at Yale is that you teach your students to think. Our way at Princeton is to leave God to do the thinking, and to devote ourselves to believing."

President Patton remarked: "There is a short method in settling questions of criticism by help of a theory of inspiration which assumes that whatever is said about a book of Scripture in another book of Scripture is conclusive. This method does not require much learning, and the men who are given to it are not very learned. This is not Professor Green's method."

Professor Mead, of Hartford, said: "Differences in the conclusions of critics result from differences in their prepossessions. But there are right prepossessions and wrong ones. The name of the 'higher criticism' belongs as well to conservative conclusions as to radical. Dr. Green has made it certain that no one can be certain of a divided authorship of the ancient documents by internal evidence only."

Dr. Green, evidently with deep emotion, responded, the assembly rising and standing while he addressed them, until he bade them sit. He reviewed the past in a strain of simple remark, closing with an earnest protest against an "idea of inspiration which furnishes no guarantee for the truth of the Scriptures." Against this his critics, at least those who claim to be Christian, protest as earnestly as he. The difference between him and them is in the varying extension given to the undefined term, "the truth of the Scriptures." Once this was extended to cover all the chronology given in Scripture. But Dr. Green no longer extends it thus. The restricted extension, once begun, has no logical limit but the truth essential to godly character and salvation, and here the men of the spirit in all the schools are at one. Concerning the issue between naturalism and supernaturalism, insisted on at Princeton as most vital, it is noteworthy to find the Duke of Argyll, a name respected in Presbyterian circles, speaking thus in his latest book, "The Foundations of Belief:" "The sacred writers of the Jews never admitted for a moment that irrational distinction, which is purely modern, between what we choose to call the natural and the supernatural." We seem to be nearing a point where the controversies of recent centuries are to be superseded by the incoming of a conception of God as related to the world of natural causes which shall include all the real truth for which the disputants on either side have stood. A fitting seal was set to the commemoration of Professor Green's work by the announcement of an undertaking to raise $100,000 for the foundation of a memorial professorship.

The Death of the Shah and Missions in Persia

The New York "Tribune" of May 4 has a long and illuminating article on Missions in Persia. It treats of the effect of the assassination of the Shah on missions and missionary work in that country, and contains a long and admirable statement of what that work is and what has been achieved. The late Shah was a friend of the foreign missionaries. He was not a religious fanatic, but he extended to religious teachers full protection as long as they obeyed the law prohibiting the making of proselytes from among the Mohammedans. Christian work in that empire is chiefly in the hands of the Presbyterian Board of Foreign Missions, and the record of what has been accomplished reads almost like a romance. The outlook for the future was bright, but now the missionaries and their friends are filled with anxiety. It is said that the new Shah has neither his father's strength of mind nor his liberality of character, and that he is not likely to rise above the influence of the fanatics by whom he will be surrounded. The missionaries have been in Persia about sixty years, and have never been entirely free from the persecution of the Mohammedans. They have been protected, however, by the strong hand of the Government. Now that one unfavorable to them is likely to assume the throne, the outcome is not hard to predict. Another and hardly more favorable alternative remains. If the right of the succession is disputed, there will probably be civil war, in which the lives and property of the missionaries would be imperiled. In that case Russia might attempt to quell the disturbance and to assert her own supremacy, and her hostility to Protestant Christian missionaries is as pronounced as that of the Mohammedans. Those who have built up the work in Persia have reason for anxiety; indeed, the general missionary problem is becoming more and more complicated. At present there is but little difficulty in Africa, India, China, or Japan. In those countries Christians are not seriously opposed; but the terrible story of Turkey is still ringing in our ears when dreary forebodings come from Persia.

What Has Been Done in Persia

The most important mission stations in Persia at present are at Teheran, Tabriz, Hamadan, and Urumia. The most prominent of these is probably the last, where the mission extends its work

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as far as Mosul in Turkey and takes in all of Kurdistan. The chief part of the work is among the Nestorians. The late Shah contributed to one of the missionary hospitals, and conferred the decoration of the Lion and Sun upon Dr. Joseph T. Cochran, a medical missionary who saved the city of Urumia from capture by the Kurds. One of the most prominent of the missionaries is the Rev. William A. Shedd, who is the author of part of the article published in the "Tribune." He tells us that the aim of the work is to accomplish a reform within the old Nestorian Church; that it has grown so that it is now largely institutional; that the employment of the missionary has changed—he is no longer a pioneer, but a superintendent. Four institutions are made prominent: the church, the school, the press, and the hospital. In about seventy places the Gospel is preached each Sunday to not far from four thousand persons. In addition to the American missionaries there are about sixty native Nestorian preachers. The people have been nominally Christians for centuries. The aim of the missionaries is to put into old and decadent forms a vital and inspiring life. Some of the noblest Christians of any time have labored in this field. There were Dr. Shedd, Dr. Justin Perkins, whose name is well known in missionary circles, Dr. and Mrs. Grant, and, perhaps best known of all, Fidelia Fiske, who was the real founder of Christian education for women in that country. In memory of her the Fiske Seminary was named. Some idea of what is being accomplished may be formed from the fact that the educational system of this one mission has the Urumia College, with theological, medical, collegiate, industrial, and preparatory departments; Fiske Seminary, with normal, seminary, preparatory, primary, and kindergarten departments; seventy-eight village schools in Persia, and twenty-three village schools in Turkey. This mission is a sufficient answer to the ignorant criticism which many pass upon foreign missions. A work so nobly begun ought not to be interrupted. We sincerely hope that the present anxiety may prove to be without foundation.

The New Tremont Temple

The new Tremont Temple, which is the great People's Church of the Baptists in Boston, was dedicated with appropriate ceremonies on Sunday, May 3. About three years ago the old building was burned. As the result of much effort and great faith the new building has been completed. It is located on Tremont Street, in the heart of the business part of the city. At its dedication, on the platform with its pastor, the Rev. George C. Lorimer, D.D., were seated the deacons, many eminent denominational leaders, and other friends and helpers. Sixty-five ushers were required to seat the great throngs which filled the place, which accommodates twenty-five hundred. The dedication sermon was by the pastor, who spoke of the meaning of the building, of its sanctity, of the joy they had in entering it, of their thanks to the many who had helped in the past, of the great responsibility which rested upon them in view of the sin and suffering by which they were surrounded, of the various forms of Christian activity which would be centered in the new church. He reminded his people that the only way in which their work could become a permanent and abiding blessing was for all the people to unite in a real and noble advance. The rebuilding of Tremont Temple shows how the Baptists of Boston are trying to solve the problem of the down-town church. Theirs is the only true way. Let the buildings not be smaller, but larger; let them be endowed, and the very best men placed in their pulpits. Then they will be thronged, and the mournful spectacle of the Church leaving the neediest fields will no longer disgrace the Christian name.

Berkeley Temple

The sketch of the work of Berkeley Temple for 1896 shows that the effort is to advance rather than to limit the work, and yet it is evident that those who have it in charge are burdened with the greatness of their responsibility in view of the vastness of their field. The Rev. Charles A. Dickinson, D.D., is the pastor, and the associate pastors are the Revs. William S. Kelsey and Lawrence Phelps. A few facts concerning the church itself will interest our readers. It has been under its present management about eight years. It is the largest Congregational church in New England. It is in the midst of a dense population. Its doors are open all day and every day. Forty-two different gatherings are held under its roof every week. The number of its organizations is too numerous even to mention. It visits the neighborhood; it ministers to the children; it educates young men in the duties of Christian citizenship; it provides classes for young women; it aims to foster interest in foreign missions; it has a School of Applied Christianity; it is doing a large work in temperance. In fact, it is a great and beautiful home in the midst of a locality where thousands of young men and women are situated, and where not only one such church but scores of others ought to be located. The question of the future is a serious one. The people are leaving the cities for the suburbs. What shall become of the Park Street Church, Berkeley Temple, and the Union Church, which Dr. Boynton has just left? There is only one right answer: Christians of wealth who are finding beautiful and healthful homes in suburban districts ought to endow these down-town churches. And one other thing: Many ought to give a part of their time each Sunday to Christian work in those churches. They are not much needed in the suburbs, and the swift means of communication makes those churches easy to reach on Sunday. A part of each Lord's Day many might well give to those down-town churches. Only as the suburbs remember the cities will the Christian work in the cities continue to prosper.

In Honor of Dr. Stimson

Their many friends in New York are determined that Dr. and Mrs. Henry A. Stimson shall not leave the city without knowing something of the extent of the appreciation which their work has received. In order that they might understand this fact a large reception was tendered to them at Sherry's on Monday evening of the present week. Among those whose names were signed to the invitation were such representative ministers as the Rev. Drs. R. S. Storrs, John Hall, W. R. Huntington, E. B. Coe, R. S. MacArthur, and Andrew Longacre; among the laymen were such eminent citizens as Abram S. Hewitt, Presidents Dwight, of Yale, and Low, of Columbia, the Hon. William C. Whitney, Mr. William E. Dodge, Mr. D. Willis James, and others equally prominent in the life of New York. The reception was a well-deserved tribute to an earnest and faithful man whose work merits recognition, not only in the denomination of which he is a member, but also in the community which he has loyally endeavored to serve.

No Church Army in America

For some time past there have been rumors that we were to have in the United States something corresponding to the Church Army in England. The methods of the Church Army are almost identical with those of the Salvationists. The question as to whether there should be such an Army in this country some time since was referred to a committee consisting of the Rev. Drs. Greer, Rainsford, Bradley, the Rev. Percy S. Grant, and Mr. John W. Wood. This committee consulted with the Parochial Mission Society, which appointed another committee to represent it. The committee of the Parochial Mission Society submitted propositions favoring such a movement, but the meeting to which the report was finally made decided against the proposition, contenting itself with expressions of interest and sympathy in any tests which might be made of the value of such work under the authority of St. Bartholomew's Church. It has been our impression that the Church Army in England has not been such a distinguished success as to make it desirable that something similar should be attempted in this country. We are therefore not surprised at the action taken in New York.

Brief Mention

The Rev. Charles O. Brown, of San Francisco, resigned his pastorate recently in consequence of the action of the Bay Conference of Congregational Churches. He has, it is reported, received a call to Dubuque, Ia.

The Rev. E. D. Morris, for twenty-nine years practically at the head of the Lane Theological Seminary, Cincinnati, will be succeeded by the Rev. Henry Goodwin Smith, of Freehold, N. J., who has been chosen by the trustees to fill the place.

There will be no session of the Summer School of Theology at Oxford during the coming summer. The question has been raised in many directions. We hope this statement will be a sufficient answer to all correspondents. What plans Principal Fairbairn may have for the future are not disclosed.

We have received from England Dr. Pierson's explanation of his course in seeking baptism at the hands of the Rev. James A. Spurgeon. of Croydon. It is not necessary for us to publish the explanation, since we have always maintained that there was no evidence that Dr. Pierson had any other than thoroughly worthy motives in the course which he had taken.

The churches have every reason to know the notable and permanent services rendered by the late Sir Joseph Barnby in behalf of an elevated standard of church music. It is now stated that this eminent musician left his family in almost destitute circumstances. A movement has been set on foot to raise a Barnby Memorial Fund as a testimonial. The subscription list has been headed with a contribution of $100 by Mr. and Mrs. Carl Stoeckel. The treasurer of the committee is Mr. Henry R. Elliot, of "The Evangelist," of this city (156 Fifth Avenue). We feel sure that many of our readers will be glad of an opportunity to aid in so good a cause as this, and that many churches as such will also assist in honoring Dr. Barnby's memory in this practical way.

The closing exercises of the Training-School for Christian Workers, located on East Tenth Street and Stuyvesant Square in New York City, were held in the Assembly Room of the hall on the morning of Tuesday, May 5, the Rev. Dr. A. F. Schauffler presiding. The class numbered twelve young women. The purpose of this Training Home for Christian Workers is to educate young women to conduct the mission work under the care of the City Mission Society. The training consists of Bible study, with lectures by Dr. Schauffler and others. Courses are given in sewing, cooking, first aid to the injured, vocal music, object-lesson teaching, and blackboard work. The students are taught how to conduct meetings of all kinds. They teach in sewing-schools, Sunday-schools, and visit in the homes of the poor. Mrs. Bainbridge, who is in charge of the Woman's Branch of the City Missionary work, meets the students fortnightly, giving talks on the lives of noted missionaries. This class of students have enjoyed a course of lectures in Church History from the Pentecost to the Reformation by Dr. Samuel Macaulay Jackson.

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Books and Authors

Social Problems and History[1]

The restless condition of modern society results in an inquisition into all social forms. Among these forms the framework of the government, taxation, and the political status of women are important. The social ferment of our own day resembles in a most interesting way the condition that preceded the sixteenth-century upheaval. This is what Mr. Bax makes clear in his brilliant historical sketch. The dissolution of feudalism on the Continent led to the growth of monopolies, the centralization of wealth, and a readjustment of social castes. In England the revolution was not so complete. The constitution of Parliament has undergone a gradual evolution from a feudal peerage till it now, even in the House of Lords, has become a popular representative body. To this statement there must be, as Mr. Pike demonstrates, a reservation. While the House of Lords has lived the life of the English nation, and grown with the nation, it has failed to reflect one side of the people; the new men who have made their way into it have been men of action rather than men of thought. In another way, which he does not mention, but which Mr. Mason's and Miss Stopes's learned studies suggest, the Upper House has never adequately represented the importance of the function that woman performs in the State. Our own legislative contrivances, inherited from the past, show the same deficiency. Mr. Bax fails to point out how the Protestant revolution improved the social and political status of woman. Indeed, it will be acknowledged that Miss Stopes is right in saying that there has been in England—and we might add that there has been elsewhere also—a progressive narrowing of the political freedom of women since the era of the Protestant revolution.

Whether this be due to the Hebrew influence upon civilization, in the Judaizing tendency of some of the reformers, it does not occur to Mr. Ashley to mention. He does, however, say that Thales got his philosophy, or rather his theosophy, from the Jews in Egypt, and thus it came about that Greek philosophy was developed from a Hebrew germ. What is more to our present purpose, he asserts that English law was largely molded by the legislation of Moses. This must be pronounced conjectural. One institution of England, still in existence, was no doubt largely strengthened by Hebrew custom, and that is the system of ecclesiastical tithes.

Mr. Clarke has given an exhaustive study of this subject, and he concludes that tithing is not an institution of the early Christian Church, that it has grown up by ecclesiastical exaction, and without a sound legal or original statutory basis. It was not till the fifth century that canons were passed for the payment of tithes. In England the *custom* of giving tithes as free-will offerings originated as late as the eighth century. This custom generated the common-law right. Mr. Clarke shows that successive reductions of the amount of tithes have acted advantageously in effect upon the Established Church; and that the title to tithes was really given by Parliament, and can therefore be revoked by Parliament. We are not sure of this in every case, for it is no doubt true that much of the tithes has been bequeathed to the Church in the way of testamentary donation. Upon the whole, Mr. Clarke's thorough examination of the subject will be regarded as an authority, and, when read with Lord Selborne's "Defense of the Church of England," will furnish the reader with about all that can be said on the subject. Mr. Bax shows that the intrusion of the old Roman jurisprudence became a large factor in the production of the disorder and evils that attended the sixteenth-century revolution. The basis of the Teutonic institutions was strongly communal and collective. The village community, which had only a semblance in Hebrew civilization, in the stage of development where we know it, was the basis of Aryan political institutions. Out of this form developed the English Parliament and the American Congress. In the village community woman was recognized in her important position. From primitive times, as Professor Mason shows, woman has been the guardian and promoter of religion and inventor of the arts of peace. While man has been the warrior and hunter, woman has created the home, has organized the family, and has thus given rise to human society as such; for if there be a unit in society, that unit is the family, not the individual. It was due to this dominant position of women in the primitive household, surviving to this day in India and elsewhere, that the English women of the Middle Ages exercised large influence in political and social spheres. Modern philistinism has before it the task of the restoration of woman to her proper status before the social evil can be hopefully dealt with. We are not sure that suffrage will be precisely the form that the restoration will assume. It may be a step in the process. Professor Mason shows by means of a vast array of data in what ways the liberties of women are preserved in primitive culture; and the study of these devices is suggestive of possible remedies for our present plight. The condition of Hebrew women, especially in the later period of the national life of Israel, offers little assistance in the present crisis.

The Protestant revolution was first of all a social revolt, like that which to some men seems now imminent, between the employer and the employed. In that revolt joined the old knighthood. This is precisely the state of affairs in Russia, and it is coming to have a counterpart in England. In America it is paralleled, if at all, by the alliance of the socialistic sympathizers of the laboring classes among the professional men and scholars in opposition to monopolies. All these books, with the exception of Mr. Ashley's, which is only a slight pamphlet, form a valuable contribution to the study of the social problem in the aspects that we have indicated. Mr. Pike is already known by his fine "History of Crime in England." He is a deep student and a careful and mature writer. This work is comprehensive and well digested, and its statements successfully challenge refutation. Read with Hallam, May, and Freeman, it will prove its worth in correcting one-sided statements. Mr. Bax's book is brilliant. His lack of sympathy with the religious factor in civil progress must be taken into account, but the picture that he presents of the social life of Europe just preceding and contemporary with the Reformation is admirable. It must be the result of deep and wide research. It is to be deplored that the author has given no index to this book. Professor Mason gives us a most royal feast of archæological material. The whole field of primitive culture has been his study for many years; he knows his subject thoroughly, and he puts no padding into what he writes. Miss Stopes has examined the little-traversed region of the feudal life of woman, and her contribution to the social problem, though originally a mere sketch, has been expanded into a piece of permanent scientific literature that answers the demand of several classes of students. It is a work of real learning, written in a clear style, concise and replete with facts. Those who recognize the importance of the historical investigation of the evolution of social forms, in order to find the way out of our existing difficulties, will appreciate the usefulness of these books.

[1] *German Society in the Middle Ages.* By E. Belfort Bax. Macmillan & Co., New York.
A Constitutional History of the House of Lords. From Original Sources. By Luke Owen Pike, M.A. Macmillan & Co., New York.
Hebrew Influence upon Civilization. By John T. Ashley, Brooklyn. Published by the Author.
British Freewomen: Their Historical Privileges. By Charlotte Carmichael Stopes. Charles Scribner's Sons, New York.
A History of Tithes. By the Rev. Henry William Clarke, B.A. Imported by Charles Scribner's Sons, New York.
Woman's Share in Primitive Culture. By Otis Tufton Mason, A.M., Ph.D. D. Appleton & Co., New York.

The Religion of Hope, by Philip Stafford Moxom. (Roberts Brothers, Boston.) This volume of seventeen discourses on various themes is pervaded by the optimistic spirit which has given it an appropriate title. The preacher does not attempt to prove or argue, but simply to proclaim, in reliance upon the consciousness and the consciences of his hearers to bear witness to the truth. He has not sought to invest his thoughts with any literary charm, but presents them in a simple, lucid, and vigorous style. Their flow is natural and facile, with many a point in the stream where thoughtful observations attract reflection to the depths beneath. They abound in wise and helpful counsels drawn from practical knowledge of the world and the heart, and from contact with life's sorrows and trials. They are a good type of what we conceive that pastoral teaching should be which deals effectively with a congregation of intelligent Christian people for the quickening of ethical and spiritual life. We imagine that in this case the personality of the preacher imparts to the spoken discourse a still greater power than it carries on the printed page. He sharply marks his dissent here and there from certain distorted conceptions of Calvinistic theology. His breadth of view is indicated by his conception of the Kingdom of God, as meaning, for the individual man, "better life, higher aspiration, greater skill as a worker, greater range and power as a thinker, richer culture of mind and person, a tenderer grace in the home, a finer morality in trade, a nobler ambition in society, a more scrupulous unselfishness and a larger comprehension both of rights and duties in politics, a wider horizon in views of life, a broader sympathy with mankind, a quickened sense of kinship with his fellows, a more capacious charity, and a solider strength of character." Those who have known of Dr. Moxom by report, first as a beloved pastor among Baptists, next as sought by Unitarians, and then as called by Congregationalists to his present ministry in Springfield, Mass., may be interested to learn from these discourses what manner of man is he who has attracted all these.

One who enjoys nature at any season of the year will find Rowland E. Robinson's *New England Fields and Woods* a feast. Beginning with March, he photographs for you the several phases of country life. All the gray days and the yellow days, the winds of March and the cool glooms of the midsummer woods, the hunting, the fishing, and the camping out, are given in short impressionist sketches. It needs versatility and flexibility of mood for one to thoroughly adapt

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himself to all the changes of the world that is out of doors. Physical and mental myopy had best stick to the pavement, to the study, or at most to venture only upon a summer watering-place. It may not always be true that it takes a great mind to be a fisherman, but it certainly takes a disposition that is distinctly a type to honestly enjoy a day's lonely angling, whether you catch anything or whether you do not; success is merely an incident to the born angler's enjoyment. This book reminds us that there is virtue in getting at times close to mother earth. There is a salutary effect in sleeping on the ground, *sub Jove*, a few nights each year; there is a medicinal virtue in it. At home we are martyrs to drafts, and catch a violent cold if caught out in a shower without an umbrella, but it is notorious that one may wade streams trout-fishing in the mountains all day without the least danger of getting *enrhumé*. Those who know all these things will recognize in Mr. Robinson a congenial spirit. (Houghton, Mifflin & Co., Boston.)

Notwithstanding the denial of Sittl and some others, it must be considered as settled that there were among the Latin-speaking people two languages—the literary and the vernacular. The literary language took its rise in that part of Italy known as Magna-Graecia, and, starting with Naevius, Ennius, and Livius Andronicus, diverged ever more widely from the speech of the common people, the *sermo plebeius*. Out of the *sermo plebeius* arose the modern Romance languages; and any scientific study of those languages presupposes an investigation into the Roman vernacular. A scholarly investigation of this sort has been made by Mr. Frederick Taber-Cooper, "submitted in partial fulfillment of the requirements for the degree of Doctor of Philosophy in the University Faculty of Philosophy, Columbia College," and published under the title *Word-Formation in the Roman Sermo Plebeius: An Historical Study of the Development of Vocabulary in Vulgar and Late Latin, with special reference to the Romance Languages*. Mr. Cooper, after a careful introduction, treats first of the derivation of substantives, adjectives, diminutives, adverbs, and verbs in vulgar Latin. After this analytical work he proceeds to discuss the composition of words in the Roman vernacular. In pursuit of his purpose Mr. Cooper has made an examination so exhaustive that we should suppose that little or nothing could be added to it. The work is one which students of Latin and of the Romance languages will find invaluable. (Ginn & Co., Boston.)

The Critical Handbook of the Greek New Testament, by Edward C. Mitchell, D.D., President of Leland University, New Orleans. New and enlarged edition. (Harper & Brothers, New York.) Dr. Mitchell's work, first published about fifteen years ago, does not undertake to give what we have in Dr. Sanday's Bampton Lectures on Inspiration, the approved results of modern criticism. Neither does it deal with questions of criticism now under discussion. It gives us, first, a compendious view of the evidence for the general authenticity of the New Testament Scriptures; next, a very brief outline of the History of the Canon, and then a sketch of the History of the Text. Thus far it is not particularly critical, but rather cursory, with some valuable foot-notes. The rest of the book, comprising one-half of the volume, is occupied with charts, tables, and facsimiles, in which its principal value consists. Its classified catalogue of MSS., embracing all that are found in the standard authorities, to the number of over 3,800, makes it a convenient index to the works of Tischendorf and Scrivener, while at the same time referring to what either of these has omitted. It also describes a large number of American MSS., some of which are not elsewhere catalogued. Its glossary of abbreviations, signs, and library designations will be serviceable in points obscure even to those who possess the larger critical authorities. Typographically it is handsomely done.

Mr. George Saintsbury had a good thought when he determined to present to the readers of the present day a selection of the classic *Marmontel's Moral Tales*. In his introduction, the literary quality of which equals almost any of the stories that he translates and edits, Mr. Saintsbury indulges himself in some entertaining literary philosophizing. It may be true that Sainte-Beuve was correct in calling Marmontel a second-rate writer, yet we cannot help admiring to the fullest extent the grace and delicacy of his invention and style. Second rate or first rate, these stories will always remain admirable. The form in which they have been published, with illustrations by Mr. Hammond, renders the work suitable for a gift-book, and as such it is likely to be chosen by many in the coming Christmas season. (Macmillan & Co., New York.)

An Ethical Movement is a volume of lectures by W. L. Sheldon, lecturer for the Ethical Society of St. Louis, who in his dedication describes himself as an apprentice of Dr. Felix Adler. For those who wish to know the type of thought embodied in this ethical movement we should think this volume would prove useful. To our thought it is far too much a questioning, far too little an affirmation; far too much an attempted interpretation of other men's faith, far too little an exposition of a spiritual faith possessed by the expositor, to be of great value to the one who has lived in the atmosphere of a Christian church and a Christian home.

A new edition of Daudet is always in order, and that which is now coming from the press of the Messrs. Macmillan & Co. (New York) is dainty and well made in all its appointments. The first volume, *Tartarin of Tarascon*, is an admirable introduction to one of the most humorous and picturesque of contemporary French novelists. It has already become a classic—one of those literary illustrations of provincial humor which hold a great place in the interest and regard of all who appreciate characteristic human qualities. This edition presents a small, attractive page, with wide margins, and profuse illustrations by such well-known illustrators as Picard, Rossi, Montégut, and others.

A popular national history under the title *The People's History of the United States* is being published in serial parts by the Woolfall Company of this city. The author is Mr. Edward S. Ellis, best known as the writer of many books for boys. The three parts sent to us are profusely illustrated, and the typography is excellent. The style is direct and simple. A commendable feature is found in the preliminary lists of authorities and side-readings attached to each chapter.

New Books

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending May 1. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

A new edition of Henry D. Lloyd's *Wealth Against Commonwealth* has been published by Messrs. Harper & Brothers, New York, the price being reduced to $1 as against $2.50 received for the former edition. The book has already reached a wider circle of readers than any other scholarly economic work of the last decade, and the publication of this new edition at a popular price will doubtless greatly extend its influence. The volume deals chiefly with the history of the Standard Oil Company, as exhibiting in a concrete form the most serious evils which lead to and arise from the concentrated control of an entire industry. The charges brought are mainly from court records and the findings of the Inter-State Commerce Commission and legislative investigating committees. No answer has been published, we believe, except that of Professor George Gunton in the "Social Economist" (now "Gunton's Magazine") last year. In case the charges can be answered, the company arraigned owes it to the public to answer them. The policy of silence is usually the one to pursue toward newspaper accusation, but it is not the one to pursue toward a volume like this, written by a responsible author, published by a responsible firm, and citing public records of such high authority.

The Insane in Foreign Countries, by William P. Letchworth, President of the New York State Board of Charities, is a volume that reads itself. One would not imagine from its style that the author had ever penned an official report. His subject is introduced by a brief review of the progress of the humane treatment of the insane that is full of moral inspiration. As every one knows, it is a record of love triumphing where violence had failed. It seems strange that it is only a century since Pinel, on assuming oversight of the Bicêtre in Paris, found fifty-three men languishing in chains, and was asked by an official if he was himself "mad" that he should "desire to unchain such animals." In our own country it was only a few years earlier that Dr. Rush, at the hospital in Philadelphia, relinquished whips and chains, and even then that distinguished philanthropist deemed it of the first importance, on paying a visit to an insane man, "to look him out of countenance." For the mediæval atrocities toward the insane the Church has received—and deserved—a large share of the blame; but it is equally deserving of credit for the part it has borne in carrying forward the modern reforms. As early as 1817 the Society of Friends—pioneers in this as in nearly every other humane movement—erected near Philadelphia a hospital, whose object, in the words of its projectors, was "that the insane might see that they were regarded as men and brethren." A large part of Mr. Letchworth's volume is devoted to descriptions of the methods employed in modern European hospitals, which he has investigated with a degree of thoroughness which would have been impossible for a man of less judgment or less enthusiasm. The volume is copiously and admirably illustrated.

Mr. George B. Waldron's *Handbook on Currency and Wealth* (Funk & Wagnalls Company, New York) condenses within small compass a vast amount of statistical information bearing upon the economic questions now before the public. One of the most interesting portions relates to the present distribution of property and incomes. In estimating the National income, Mr. Waldron seems to us to reach a total much too great, but this criticism applies with more force to the official estimates he accepts than to the estimates he himself makes.

Russian Politics, by Herbert M. Thompson, M.A., is not a work of original research, but is the result of careful study, compactly, clearly, and effectively presented. It is historical only to the degree that a knowledge of history is essential to an understanding of the present situation. The author's aim is to stir the friends of freedom throughout the world to a deeper interest in the cause of Russian liberty. His work is vivified by the fact that his heart is in it. The chapters upon the method in which the Russian serfs were emancipated, and the manner in which they have been almost re-enslaved by debt and taxation, are particularly worthy of the examination of students of social politics. (Henry Holt & Co., New York.)

Mr. F. J. Stimson's *Handbook to the Labor Law of the United States* (Charles Scribner's Sons, New York) is a work of exceptional value to lawyers, to students of labor problems, and to managers of trades-unions. In substance it is little less than a complete codification of the labor laws and decisions of all the States of the Union; in style it is for the most part an attractive essay upon the present position of laborers before the law, and the constitutionality of further legislation in their behalf. It would be difficult to speak too warmly of the scholarly way in which Mr. Stimson has conducted his investigation, or of the artistic way in which he has presented the results so as to meet the needs of audiences so diverse. Mr. Stimson's conclusions will be the subject of a subsequent review.

Dr. Homer B. Sprague's edition of Shakespeare's comedy *As You Like It* (Silver, Burdett & Co., New York) is furnished with an introduction which gives some facts about the play and a number of critical

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comments from different sources, with notes, suggestions, and plans for study, topics for essays, with an index of words and with an appendix.——André Chevrillon's *Record of Experiences and Travel in India* has been translated from the French by William Marchant, and appears in an American edition with the imprint of Henry Holt & Co. (New York). The central points from which the reader is taken to view India in this volume are Lucknow, Delhi, Bombay, Calcutta, and Ellora. He has, however, a glimpse of the Himalayas and Ceylon, and he is instructed concerning Buddhism, Brahmanism, and Hinduism.

To the multitude of books of comment or reference dealing with American writers Miss Lucy Tappan has added *Topical Notes on American Authors* (Silver, Burdett & Co., New York), a volume which grows out of class work in the Gloucester High School, and aims to create an interest in the personality of the writers who are treated. These embrace the well-known names in the first rank of American literature, beginning with Irving and closing with Dr. Holmes. The method is both biographical and critical, aiming to bring out the personality of the writer through the characteristics of his work and of his personal history.——The somewhat elusive and shadowy personality of *Leigh Hunt* is the subject of a study in Mr. R. Brimley Johnson's brief biography (Macmillan & Co., New York). The little book, which belongs to the Dilettante Series, has a biographical basis, but aims to characterize and describe the literary activity and ethical quality of Leigh Hunt under such heads as journalist, poet, critic, and miscellanist.

It is not improbable that some, perhaps many, young people will read the story of Christ's life disguised in *Asa of Bethlehem and His Household*, by Mary Elizabeth Jennings (A. D. F. Randolph & Co., New York). We should prefer either a combination of the Four Gospels, or one of the shorter and simpler lives of Christ.——*Questions of Honor in the Christian Life*, by Katherine E. Conway (Pilot Publishing Company, Boston), is little more than a series of editorial paragraphs on questions of minor morals.——*The Glorious Lord*, by the Rev. F. B. Meyer, is a volume of simple spiritual sermonettes, a characterization which might also be applied to *The Deeper Christian Life*, by Andrew Murray, both published by the F. H. Revell Company, New York.——*The Life and Epistles of Saint Paul*, harmonized and chronologically arranged in Scripture language by the Rev. S. W. Pratt, interweaves autobiographical references from the Epistles with the story of the Apostle's life, and gives some freshness to both. (A. D. F. Randolph & Co., New York.)——There are a great many Ephesian Christians who "have not so much as heard whether there be any Holy Ghost." *Through the Eternal Spirit*, a Biblical study on the Holy Ghost, by James Elder Cumming, D.D. (The F. H. Revell Company, New York), is therefore to be welcomed, whether the critic agrees with the result of Elder Cumming's story or not. The chief value of this book appears to us to lie, not in its philosophical comprehensiveness, nor in any special spiritual insight, but in its very thorough collocation of Scripture texts and Scripture teachings on the subject.——*A History of the Hebrew People, from the Settlement in Canaan to the Division of the Kingdom*, by Charles Foster Kent, Ph.D., Associate Professor of Biblical Literature and History in Brown University, with Maps and Plans (Charles Scribner's Sons, New York), has for its object "to introduce the general as well as the technical Bible student to the essential features of the political, social, and religious life of the Hebrew people." It is conceived and executed in the spirit of modern criticism; treats the history and literature of Israel as history and literature, but is wholly reverent in its tone and constructive in its purpose; an excellent text-book for the study of Old Testament history.——The scope of the treatment of *Archbishop Wake and the Project of Union (1717–1720)*, between the Gallican and Anglican Churches, by J. H. Lupton, B.D., is indicated by its title. (Macmillan & Co., New York.)——*The Religious Forces of the United States*, by H. K. Carroll, LL.D., revised January 1, 1896, with additional tables of statistics for the five years since the census of 1890, brings an excellent handbook up to date. (Christian Literature Company, New York.)

Five of Mr. Richard Harding Davis's clever short stories, which have appeared in various periodicals, are gathered into a book under the title *Cinderella and Other Stories*. They represent fairly this popular writer's merits and faults. The title-story is, however, hardly up to this level, and the second story, "Miss Delamar's Understudy," has an unwelcome touch of cynicism (Charles Scribner's Sons, New York). The same publishers send us two volumes of a new series of old *Stories by English Authors*. The first has half a dozen tales relating to England, the second as many relating to Ireland. Charles Reade, F. W. Robinson, Amelia B. Edwards, Anthony Hope, Thomas Hardy, Wilkie Collins, Samuel Lover, Jane Barlow, and others are represented. The series idea is good, and the result thus far decidedly entertaining. Of religious tales we have a new edition of Mrs. Prentiss's *Stepping Heavenward*, which has given comfort to countless thousands, with a sketch of the author (A. D. F. Randolph & Co., New York), and K. Douglas King's *The Scripture-Reader of St. Mark's* (The Merriam Company, New York).

School Recreations and Amusements, by Charles W. Mann, A.M. (American Book Company, New York), is a book of suggestions to teachers. The chapter devoted to the morning or opening exercises for schools is suggestive and helpful, and the games for children will be of value to the teachers who have out-of-door playgrounds.——*The World and Its People*, Book VII., in two parts, of a series of geographical readers edited by Larkin Dutton, LL.D. (Silver, Burdett & Co., New York), is well described by its title. The one essential besides accuracy in such a series of readers is good maps; the publishers acknowledge, or rather state in the preface, that good maps should be at hand, and then have left them out of the books. The illustrations are inferior.——The same firm publish as a reader Irving's *Sketch-Book*, edited by James Chalmers, Ph.D., LL.D. The purpose of the editor is suggested in these words:

> He who daily reads his Plato, his New Testament, his Matthew Arnold, his Emerson, and who comes to require daily an hour's thinking-together with such minds as these, as regularly as he requires his daily bread, will, in the course of years, become so illumined with the spirit of sweetness and light, so warmed with the intensity of thought-heat, and so exalted with a divine spirituality, that he will find himself, at times, on the very Mount of Transfiguration, walking and talking with God and seeing him face to face.

Literary Notes

—A book of critical essays on Zola, Dumas *fils*, and Maupassant by Count Tolstoï has just been translated, under his supervision, from Russian into French.

—Among the most important books soon to be published in England are the "Life of Jowett," written by Mr. Evelyn Abbott and Professor Lewis Campbell, and the Bishop of Peterborough's "Life of Queen Elizabeth."

—Mr. Rudyard Kipling has ready for publication the manuscript of a short novel dealing with the life of a rich man's son among the Gloucester fishermen. It is said to be redolent of salt air and sound sense, and to point, without preaching, a most wholesome moral.

—It is said that President Kruger, of the Transvaal Republic, had confined his reading to the Bible and "Pilgrim's Progress" until recently, when somebody gave him one of Mark Twain's books. The humor of the American joker happened to hit the slow-going Boer in the right place, and he has purchased a full set of Mr. Clemens's books.

—The students of Boston University announce the preparation of a Latin Play soon to be given by the Latin Department under the direction of Professors Thomas B. Lindsay and Joseph R. Taylor, the proceeds of which are to go to the Library of the Boston University Philological Association.

—Toward the end of this month the Scribners will publish an edition, fully protected by copyright, of a new poem by Algernon Charles Swinburne, called "The Tale of Balen." The poem, which is longer and more important than any recent work of Mr. Swinburne's, consists of Sir Thomas Malory's story of Balen, told in an elaborate, rhymed measure, which, however, keeps very close to the original. The publishers say that in scheme and method the poem is an entirely new manifestation of Mr. Swinburne's genius, and his own appreciation of its value is shown by the fact that he has made the dedication to his mother.

—Commenting on the report that Coleridge's house, at the foot of the Downs at Nether Stowey, in Somersetshire, is to be turned into an ale-house, the "Churchman" says:

> This is profanation, and the literary world should rise up to prevent it. Fancy converting Addison's walk at Oxford into a bowling-alley, or desecrating the spot at Stoke Pogis where Gray meditated in a village churchyard! It was at Nether Stowey, in the house we speak of, that Coleridge wrote the "Ancient Mariner" and "Christabel." These are two of the choicest poems in English literature. If Shakespeare's house at Stratford is a sacred spot, so is the cottage of Coleridge. Burns's house is still preserved and visited as a shrine of genius, a place of sweet and thrilling memories. It is sad to think of the great and glowing associations which rise on crossing the threshold of one who, like Samuel Taylor Coleridge, was a philosopher, a poet, and a supreme critic, dissipated by the fumes and din of a village pot-house.

Books Received

For the Week Ending May 1

AMERICAN BOOK CO., NEW YORK
Mann, Charles W. School Recreations and Amusements. $1.

THE CHRISTIAN LITERATURE CO., NEW YORK
Carroll, H. K. The Religious Forces of the United States. $3.

FUNK & WAGNALLS CO., NEW YORK
Waldron, George B. A Handbook on Currency and Wealth.

HENRY HOLT & CO., NEW YORK
Thompson, Herbert M. Russian Politics. $2.
Chevrillon, André. In India. Translated by William Marchant. $1.50.

MACMILLAN & CO., NEW YORK
Lupton, J. H. Archbishop Wake and the Project of Union Between the Gallican and Anglican Churches (1717–1720). 75 cts.

THE MERRIAM CO., NEW YORK
King, K. Douglas. The Scripture Reader of St. Mark's. 50 cts.

PILOT PUBLISHING CO., BOSTON
Conway, Katherine E. Questions of Honor in the Christian Life.

G. P. PUTNAM'S SONS, NEW YORK
Letchworth, William P. The Insane in Foreign Countries.

A. D. F. RANDOLPH & CO., NEW YORK
Pratt, Rev. S. W. The Life and Epistles of Saint Paul. $1.
Prentiss, Mrs. E. Stepping Heavenward. 50 cts.
Jennings, Mary E. Asa of Bethlehem and His Household. $1.25.

FLEMING H. REVELL CO., NEW YORK
Cumming, James Elder, D.D. Through the Eternal Spirit. $1.50.
Meyer, Rev. F. B. The Glorious Lord. 50 cts.
Murray, Andrew. The Deeper Christian Life. 50 cts.

SCOTT, FORESMAN & CO., CHICAGO
Readings from the Bible. 25 cts.

CHARLES SCRIBNER'S SONS, NEW YORK
Kent, Charles Foster. A History of the Hebrew People. $1.25.
Davis, Richard Harding. Cinderella and Other Stories. $1.
Stories by English Authors. England; Ireland. 2 Vols. 75 cts. each.
Stimson, F. J. Handbook to the Labor Law of the United States. $1.50.

SILVER, BURDETT & CO., NEW YORK
Irving, Washington. The Sketch-Book. Edited by James Chalmers. 60 cts.
Badlam, Anna B. Views in Africa. Book VII. Parts I. and II. Edited by Larkin Dunton.
Shakespeare, William. As You Like It. Edited by Homer B. Sprague.
Tappan, Lucy. Topical Notes on American Authors.

WILLIAM T. SMITH & CO., UTICA
Stryker, Melancthon W. Hamilton, Lincoln, and Other Addresses. $1.50.

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For the Little People

Violets

By Mary F. Butts

I saw a group of lasses,
'Twas in a dream of May,
Out among the grasses,
Merrily at play.
Their pretty waists were slim and thin,
Their blue hoods tied beneath the chin.

I said, "O dainty lasses,
I pray come home with me,
From out the rain-wet grasses,
If you can so agree."
They answered, in that dream of May,
"We would, if we could get away."

A Dandelion's Way

By Frances Bennett Callaway

A dandelion loves to have her own way, just as you and I do. She loves to grow up tall, with a fine long stem nodding and shaking her head and dancing merrily in the wind and sunshine. When the storm comes beating down, she draws her green waterproof cloak up over her head, and while the thrush sings so cheerily, she dances round dances with the rain-drops, gay little dandelion!

But the dandelion cannot always have her own way, sweet as it is, for there is the gardener who comes cutting her down cruelly with the lawn-mower again and again and again.

How discouraging all this is when one feels herself made to dance on a long stem with such jocund friends as the rain, the wind, and the sunshine! But the dandelion is not to be discouraged, and in a wise little brown heart she considers how she may best adapt herself to such adverse circumstances as gardeners and lawn-mowers.

The next day she comes up as bright and friendly as ever, only with a shorter stem. Again she is cut down, and again she springs up bravely with a still shorter stem.

At last she is trampled upon and bruised and crushed under foot to the earth, but the brightness and gladness and beauty are still there in the faithful brown heart, and, gazing steadfastly into heaven, she sends up one trustful little bud without any stem at all. Her sister dandelions do the same, and they bloom and bloom and bloom until the green lawn looks as if it were buttoned down all over with pieces of brightest gold.

This is a true story, but if you don't believe it, you may ask the dandelion.

The Disappearance and Recovery of the Queen

A gentleman who is very fond of every living thing, who watches animals carefully that he may learn their ways, tells a very interesting story of some ants in Central Park. He saw a procession of ants going across the path. This gentleman watched, and, knowing the ways of ants, knew that they were emigrating to a new colony because the old city was overcrowded. He watched the ants closely, to decide which was the queen. At last he discovered her, attended by a guard of honor. Quickly and carefully he lifted the queen, and held her in his hand. She was missed at once, and there was the greatest excitement. The guard of honor were seized by the others and held under arrest. Ants started out in every direction to look for the queen. The ants from the old city were notified, and came to assist in the search. They looked everywhere, and returned again and again to learn if there was any news. At last the gentleman put the queen down on the path some distance away from the point at which he had captured her. She was discovered by one of the scouts, who hurried back to the point where the ants had assembled, and told of his discovery. A guard of honor hurried to the queen, and actually carried her back to her subjects, who received her with demonstrations of joy. The new colony had established the new home under a bench. A hole under one of the legs of the bench led to it. With the guard of honor carrying the queen, the procession reformed and began its march, and soon disappeared from sight. The gentleman moistened some lumps of sugar and put them on the path. Soon two or three ants appeared, found the sugar, and immediately reported at the new colony. When they returned, a number of helpers came with them, and the sugar was all carried, grain by grain, to the new home. Doubtless they thought they had found a most wonderful land to settle in when food was provided in such quantities near at hand.

Food for the Animals

A zoölogical garden is an expensive garden to maintain. The animals must be well cared for, or they will die. They must have the kind of food they will eat. A monkey and a lion will not eat the same kind of food. The elephants and the snakes will not eat the same kind of food. The getting of the right kind of food is not easy. There must be frogs, mice, rabbits, pigeons, guinea-pigs. Besides there must be bread and beef and fish and milk and eggs. There must be grains of all kinds—wheat, oats, maize, and bran; vegetables, nuts, biscuits, and common greens from the fields, and hay and straw. There must be some one in charge of all this provender, one who knows how much is safe for the animals to eat, and what changes must be made in each animal's food; for they would not keep well if they ate the same kind of food each day. The elephant will eat two hundred and twenty-four pounds of hay and other dry food, such as rice, biscuit, clover, and mangel-wurzel, in twenty-four hours. The hippopotamus will eat the same quantity of green food. The polar bear must have fish and fat meat. Seals like whiting best to eat. Bears eat meat and biscuit; monkeys, bread and milk; lions and tigers, meat and milk. Eggs are a favorite food with snakes, and some kinds of birds.

How to Win Some Wood-Friends

This is the time of year when the little city children go to the parks. One of the greatest delights of the parks for little children are the squirrels. In most of the parks the squirrels are very tame. If you want a squirrel to come close to you, you must keep very quiet. At first throw a nut on the ground quite a distance away, and the squirrel, after watching it a while, will go and get it. Then he will watch you. Now throw another nut not quite so far. The squirrel will scamper away, but if you are patient, he will come and get it. While he is eating it and watching you closely, throw another nut not quite so far from the squirrel. This time he will not run away, perhaps not even jump, but, with his eye fixed on you, he will come quickly over the grass nearer to you. Now wait a while, and if you are very wise he will come a little closer, and, just as plainly as a squirrel can say it, he will ask for "Another nut, please." Then drop one quite close to yourself, about four feet away, and he will, if you are quiet, come and get it. If you learn the sounds the squirrels make, when you make it he will prick up his ears and come closer and closer to you, until he will eat a nut at your very feet.

Rats the Victors

There is an island of several acres in one of the rivers in England, between Yorkshire and Lincolnshire. This island gave beautiful pasture to about three thousand sheep. They lived with the beautiful river flowing all round them, and the grass richer and greener than anywhere else in England. What do you think has happened? Rats have taken possession of the island, and they have eaten the roots of the grass so that it has died; there is nothing but the brown earth, which looks as if it had been just plowed. The sheep have all been taken off the island in boats, and are pastured on the mainland. The owners of the island have tried in every way to get rid of the rats, but cannot.

The Nobody Man

I walked one day, a long, long way,
Down to Topsy-Turvy Town,
Where it's day all night, and it's night all day—
In the land of Upside Down.
And who do you think was walking round?
Imagine it if you can:
In the land of Upside Down I found
The Nobody Man!

His head was bowed, and he groaned aloud,
With the burden that he bore:
Misdeeds and mishaps, a wonderful crowd,
Till there seemed no room for more.
"And why are you so heavily tasked,
On such an unequal plan?"
As I sat on a wayside seat, I asked
The Nobody Man.

He sat him nigh with a doleful sigh,
And he said: "It needs must be;
What 'Nobody' does at home so sly
Is shouldered here by me.
The slips and mishaps that are, soon or late,
Denied by the careless clan,
In the land of Upside Down all weight
The Nobody Man."

He passed along with a doleful song,
This overburdened wight,
And, bowed with the weight of other folk's wrong,
He hobbled out of sight;
And I don't understand how it all can be,
Or why he should bear this ban,
But—well, 'twas a wonderful thing to see
The Nobody Man!

—*St. Nicholas.*

Part of the Birthday Celebration

There was great excitement in the family, for the father's birthday was very near. There is only one small person in the family, and he felt the responsibility in regard to this birthday. There were many conferences and consultations, and at last the morning of the birthday came. The small boy woke early, and remembered at once all the things that were planned for the day. Suddenly he remembered a very important ceremony connected with his own birthday celebration that had not been thought of in connection with this birthday. He jumped out of bed, took his bank, and went into his father's room. "Father, you know on my birthday I send to the Fresh-Air Fund a penny for every year I am old, and as much more as I can. Don't you think you ought to put in a penny in this bank for every year you are old to go to the Fund?" His father thought he ought, and was very glad that he had been reminded, and assured the boy that he would remember this part of his birthdays in the future. That boy is a missionary in spirit, and he works at home.

They Found a Home

Two hunters in California were in the deep woods hunting large game a year ago. They saw a lion and fired. No sound followed, nor was there any motion in the deep underbrush. They went through the underbrush carefully, and found that the shot had killed the lion. Not far away they found three baby lions fast asleep. They knew then that they had killed the mother of these three babies. The hunters decided that they must take care of these beautiful little creatures. So they picked them up in their arms, and started for their homes, many days' journey away. They carried the lion kittens in their arms until they reached a place where they found a box from which to make a cage. The kittens were fed on milk from a nursing-bottle until they had learned to lap it. They live in a large cage, and are now large and beautiful. They are playful as kittens with their owner

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The Home Club

His Belief

"Believe me, my dear fellow, the trouble is not with your lot, or your environment, or your inheritance; the whole trouble is with your false philosophy of life, for 'as a man thinketh, so he is.' . . . When your belief is wrong, then all is wrong."

"Yes, but then that is only my belief."

"Only your belief? My stars, man, what more do you want to convict you than this very confession of yours—only your belief? Why, what is a man's belief but the thing he lives by?—by the life, that is what one lives by, hence his belief."

—*Philip Macgregor.*

Bright Days for the Children

There is hope that the children of the future will benefit from the increase in knowledge of the necessity of constant and directed effort if their development is to be natural and harmonious. It seems rather absurd to send a child to the kindergarten in the morning and have it spend the rest of the hours of the day in a home with people who have little conception and sympathy with child nature, its needs or its activities. There has been a very great growth in the knowledge of child life, due to the mothers' classes of the kindergarten. For many years the purpose of the kindergarten was misunderstood, and even intelligent women thought of it and spoke of it as a most excellent thing for the children of the poor, and many mothers worked hard—worked to the neglect of their own children—to secure kindergartens for their less fortunate neighbors, when their own children every hour of the day gave evidence of the need of the very training which their mother was trying to secure for the children of the poor. At last the kindergarten idea has been in a measure grasped, and several kindergarten training schools throughout the country have established classes for nurses. It is singular that not yet have the private kindergartens to any extent been able to establish mothers' classes; and these nurses' classes bear the same relation to the private kindergartens that the mothers' classes do to the free kindergartens. Here and there a private kindergartner has been able to establish mothers' classes, but on the whole these efforts have not met with the success they deserve, and should the mothers of the children in our private kindergartens continue to be as deaf and blind to the advantage of these classes, it will become a necessity to establish, for the private kindergartens, nurses' classes, in place of the mothers' classes, so often a success among the poor. In a private kindergarten in Brooklyn, under the auspices of the Pratt Institute Kindergarten Department, a nurses' class has been opened. Eight lectures have been given. The subjects of these lectures or talks have been, "How to use Sand with Children Out-of-doors and In-doors," "Clay and Form Work," "Soap-bubbles and How to Play with them," A Week in the Country with the Children," "Simple Outdoor and Indoor Games," "Stories and What to Tell," "Stones, Leaves and Seeds, and what to do with them," "Building Blocks." These classes have also been opened to mothers. Wise indeed is the mother who has made it a point to go with her nurse to improve these and similar educational opportunities.

A Summer School

A Summer School of Psychology, Biology, Pedagogy, and Anthropology is announced to be held at Clark University, Worcester, Mass., from July 13–25. The answers to the printed syllabi and questions having been returned in great enough numbers, Dr. G. Stanley Hall will make reports on about twenty topics of child study. Courses will be given by the following instructors: G. Stanley Hall, Ph.D., LL.D., President of the University and Professor of Psychology; Clifton F. Hodge, Ph.D., Assistant Professor of Psychology and Neurology; Edmund C. Sanford, Ph.D., Assistant Professor of Psychology; William H. Burnham, Ph.D., Instructor in Pedagogy; Alexander F. Chamberlain, Ph.D., Lecturer in Anthropology; Herman T. Lukens, Ph.D., Docent in Pedagogy; Ernest H. Lindley, A.M., Fellow in Psychology. The fee will be twenty dollars for the course. All the resources of the University will be open to those who attend this summer course.

The Danger to Bird Life

A lecture delivered at the Academy of Natural Sciences recently on "The Protection and Preservation of Our Native Birds" aroused both indignation and interest. The lecturer stated that there were sections of Pennsylvania where, within the last twenty-five years, the sky was often darkened by the flight of pigeons, where now not a pigeon can be found. In sixteen years there is a record of only six wild pigeons having been killed in the State of Pennsylvania. The lecturer stated that the greatest destroyer of birds was fashion, and that there was no hope of a return of the songsters to the forests and woods of America until every woman refused to wear a bird on her hat. Gulls, or terns, as the lecturer termed them, have almost disappeared from the Atlantic coast. One New York dealer had at one time in stock thirty thousand little terns, and one gunner sent to market three thousand. There were eight different species of herons on the eastern coast of Florida in 1880. The milliners have depopulated this coast, and herons have practically disappeared. The collectors of birds' eggs are not as destructive as fashion to bird life. The lecturer declares that in the last one hundred years not more than five hundred thousand specimens of birds' eggs have been collected in this country.

He Thought He Knew

The danger of confusing the minds of children ought really to arouse the sympathies of all the adults about them, and make the latter careful in the use of words. The world is so big and so new when these little creatures start out on their public career that they need the most careful attention if they are to be saved from misinterpretation and confusion. A small boy, a pupil in a Sunday-school, had been learning with his fellow-pupils a new hymn, the title of which was "My Heart is Fixed." This sentence appeared in each verse of the hymn. It occurred to the teacher of the infant class that she would ask the children what the song meant. Each of the little ones looked at her anxiously, but no one attempted to answer. At last she called one by name and asked, "Can you tell me what I mean when I say 'My heart is fixed'?" "Yes'm," was the quick answer; "your heart got broke and you had to have it mended." Needless to say the teacher discovered that the hymn, beautiful as it was, was not such as could be comprehended by children of from four to six years old.

A List of Books for Children

A correspondent sends us the following list of books for children's libraries:

1. Alice in Wonderland. Lewis Carroll.
2–3. Jungle Stories (2 vols.). Rudyard Kipling.
4. Uncle Remus. J. C. Harris.
5. Rollo at Work and at Play. Jacob Abbott.
6. Water-Babies. Kingsley.
7. Greek Heroes. Kingsley.
8. Little Women. Alcott.
9. Story of a Short Life. Ewing.
10. Lob-lie-by-the-fire. Ewing.
11. The Prince and the Pauper. Mark Twain.
12. Wonder Book. Hans Christian Andersen.
13. Fairy Stories. Grimm.
14. Animal Life in the Sea, etc. S. Cooper.
15. Hans Brinker. M. M. Dodge.
16. Childhood of the World. Clodd.
17. The Boy's Froissart.
18. Signs and Seasons. John Burroughs.
19. Child's Garden of Verse. R. L. Stevenson.
20. Book of Famous Verse. Repplier.
21. Open Sesame (a poetical collection).
22. Red Fairy Book, edited by Andrew Lang.
23. Blue Fairy Book, edited by Andrew Lang.
24. Robinson Crusoe. (Adapted.) Defoe.
25. Gulliver's Travels. (Adapted.) Swift.

Worth Considering

The original idea has been advanced of establishing on each of the European steamers a school of languages; on the German steamers a German school, under the direction of an educated German; on the French, a French teacher; on the Italian, an Italian teacher.

It is claimed that very many passengers on these ocean steamers are not ill, and that they could use their time on board to very great advantage if only there were an educated teacher of a foreign language on board.

Salicylic Acid

Dear Outlook: In The Outlook for April 18 was a communication signed "Mrs. C. D. B." about "Canned Fruit," recommending using compound extract salyx with water for preserving fruit. Since then I have read a short article in the "Youth's Companion" of April 23 on "Chemistry's Counterfeiting Power," in which is the following: "A recent achievement is the manufacture of salicylic acid from carbolic acid. Formerly it was obtained from the wintergreen plant and from certain varieties of willows, and was very costly. At present it is made by the ton, and is extremely cheap—too cheap, in fact, inasmuch as it is freely employed to give a better keeping quality to bottled and otherwise preserved foods. It kills the bacteria that produce decomposition, but in the stomach it destroys the digestive ferments, and on that account it is injurious to health."

A READER.

Tired

All the time; weak, nervous, out of sorts. This is the condition of thousands in the spring. The cause is found in the blood. It is loaded with impurities. It is depleted in quality. It is thin and poor, and it fails to carry sufficient nourishment to the

Nerves

Muscles, and organs of the body. Therefore the nerves are weak, appetite is poor, and the person is "all played out." Enrich and purify the blood with Hood's Sarsaparilla, and health, vigor, and vitality will return.

Hood's
Sarsaparilla

Is the One True Blood Purifier. All druggists. $1.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

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Correspondence

See Editorial for Response

To the Editors of The Outlook:

In a recent article by Dr. Horton, after indicating some of the effects of the "Higher Criticism" in changing the former estimate of many parts of the Bible as to authorship and inspiration, it is stated that "there is a mode of handling the Bible which seeks diligently to find and understand the Word of God which is unquestionably there." Dr. Horton is too far away to answer any questions while the subject is fresh in the minds of readers, but as I have noticed similar statements by other contributors who maintain essentially the same critical views, as well as in editorials, I assume that The Outlook assents to the positions taken by him in the article, and is willing to respond to any proper inquiries.

Let me ask, therefore, what is the mode referred to, as pursued by this class of critics, by which they would guide youthful students, and what is the actual result? How do they discover what is and what is not divine in any specific portion of the accepted canon of Scripture? Take, *e.g.*, the 137th Psalm, upon which Dr. Horton comments. What is the mode of finding "the Word of God" in that Psalm, if, indeed, it be there at all? What verses in it shall be received as such—as inspired by the Holy Ghost—after rejecting the objectionable verses?

So, also, with the Book of Genesis, a rudely constructed compilation of myths, allegories, traditions, and dim history by many writers and redactors at widely separated dates. By what process shall we fix upon the portions which are verily to be God's Word to young readers as well as to veterans?

Give us, additionally, some brief intimation what to do with Daniel, Jonah, Esther, all of which have no personal nor chronological connection with events supposed to be recorded in them, being entirely fictitious as to names and events. Having eliminated from them the humanly real, where shall we find the divinely instructive and uplifting? Can we discover and show our children anything more inspired and inspiring in them than in Shakespeare and Milton and Bunyan? Is inspiration anything more than genius, with all the defects of genius?

I ask these questions with a positive desire for information. I have a high respect for these men, some of whom I know personally. I do not doubt their sincerity. When I read their books and articles I find, generally, at the close, a glowing tribute to the book which they have been so ruthlessly dissecting—"Holy Scripture," as Dr. Briggs always calls it—and a declaration of their faith in its divinity, which seems to me only a vague, sentimental expression, the remnant of a former orthodoxy by which they would fain keep themselves within the limits of the evangelical spirit. If they can give us something more distinct and practical, more than merely piously saying "God!" over the Scripture whose gross mistakes they are laying bare, some clue which will lead us into His revelation, I shall be very glad to have it. H. B. E.

Summit, N. J.

Critics and Criticism

To the Editors of The Outlook:

The two articles thus far published on "The Higher Criticism and the Teaching of the Young" have interested and saddened me. Drs. Gladden, Whiton, Newman Smyth, and other writers have been so calm and judicious in their tone, and their criticism of those who differ has been so temperate, that these latest statements are something of a shock to one honestly trying to "prove all things and to hold fast that which is good." If Dean Farrar and Dr. Horton are correct in their characterizations as well as their theories, then many of my most helpful teachers have not merely been innocently but willfully untrue in their exposition of the Bible. Permit me to cite but one of many particulars. The Dean lays special stress on the Book of Daniel, which he discovered forty years ago was written in the age of the Maccabees. Only a short time since Dr. William M. Taylor and Professor Austin Phelps wrote of this book, and each held that its author was the man who lived in Nebuchadnezzar's court, and that its concluding chapters are his foretellings.

The Dean divides those who hold this ancient view into three classes—the fanatics, the ignorant, and the cowards. In which group must I place my honored masters? I personally know many conscientious and intelligent men and women, who, with a fair knowledge of the conclusions of the Higher Critics, still hold to the old way of interpretation. In our conversation I have found them modest and moderate. Why should their expression of opinion be called "exacerbated opposition to the Higher Criticism"? In his denunciation of such Dr. Horton is even more pronounced than the Dean, although less ostentatious in the use of adjectives. He tells how his faith was almost wrecked because he had been taught to regard the Bible in the old way. So he concludes that multitudes are infidels because denied a knowledge of the scientific methods of interpretation. I have been a student and teacher of the Bible for twenty-five years, and have never known a scholar to stumble over the supernatural in the Old Testament, or to question the ancient claim as to its authors. Must I think that these young men and women are deficient in mental scope? Often they have questioned the morality of certain narratives, like the destruction of the children by the bears, or of Achan and his family by command of Joshua. I have always found that a straightforward statement of the peculiar conditions under which these events occurred, and an expression of thankfulness for Christ's teaching, cleared away the difficulties. It was the way I was led to understand the Word of God by a wise and patient mother, whose rare mental endowments never caused a waver in her Puritan faith.

In no spirit of controversy, but as a bitter truth, I affirm that "The Bible for the Young," of which Dean Farrar speaks so highly, and certain kindred books, have confirmed in agnosticism several of my friends. I also state as a fact that intemperate assertion on the part of Higher Critics is the excuse of some I know not only for their infidelity but for their perverse living.

For myself, may I say that while I acknowledge new light gained through the Higher Critics, and my library contains many of their books, I still hold in the main to the old view. But doubtless I was born in a prescientific age and cannot escape from my inheritance. J. R. D.

We agree with our correspondent in condemning the spirit of uncharity and heat in the discussion of all topics. Such a spirit is preeminently out of place in the discussion of problems of theology and religion. Nor is The Outlook editorially responsible for the utterances of all its contributors, and it is not impossible that there may be statements in the papers by Dean Farrar and Dr. Horton from which The Outlook might editorially dissent. But we must frankly say, having reexamined the two articles which our critic condemns, that we cannot find in them the spirit which he finds in them. They seem to us to be fair-minded, candid, and courteous to opponents. We do not see that Dean Farrar either affirms or implies that those who hold that Daniel was the author of the book which bears his name are either fanatics, ignorant, or cowards. It must be added that Biblical criticism has made great advance since the writings of Dr. William M. Taylor and Professor Austin Phelps, to which our correspondent refers, and conclusions then very doubtful are now regarded as substantially established even by conservative critics.—THE EDITORS.

A Correction

To the Editors of The Outlook:

Permit me to call attention to considerable inaccuracy in the story of British Columbia justice told by Professor S. M. Hopkins in his "Open Letter to the Rev. Lyman Abbott" (p. 687). It contains just sufficient truth to enable one to recognize the incident, which happened at the Victoria Assizes of 1882, when the jury should have returned a verdict of "manslaughter." The late Chief Justice, Sir Matthew Begbie—of whom the story is told—died nearly two years ago, and it is very largely to his strict and unswerving administration of the law, in the days when the mining boom of British Columbia brought a motley crowd of fortune-seekers to the Province, that life and property are to-day more secure here than in any of the Western States, and that even its mining camps very rarely see human blood spilled ruthlessly.

While the main facts of Sir Matthew Begbie's career—he was known as "the hanging judge"—serve to bear out the views of Professor Hopkins, the implication is one that is most unfair to the present standing and reputation of this Province.

F. M. B.

Vancouver, B. C.

General Howard Roll of Honor

The following is a supplementary list of names that have been entered upon the General Howard Roll of Honor of the Congregational Home Missionary Society. There have been previously reported 822. The number of shares included in the accompanying list is 30, making a total of 852:

First Congregational Sunday-School, Thomaston, Conn.

G. E. P. Dodge, Chicago, Ill.

Ladies of the Union Society, South Church, Middletown, Conn.

Mrs. H. R. Coffin, Windsor Locks, Conn.

Bethany Sunday-School of Broadway Tabernacle Church, New York City.

Mr. Truman Adams, Bangor, N.Y.

Henry Mills, Binghamton, N.Y.

Mrs. Sarah E. Whitin, Whitinsville, Mass.

Congregational Church, South Norwalk, Conn.

Messrs. H. Lovell and A. B. Whipple, Worcester, Mass.

Mrs. S. R. Mann, Oberlin, Ohio.

Sunday-School of Central Church, Lynn, Mass.

Mrs. C. M. Southworth, Boston, Mass.

Caroline Winthrop Southworth, Boston, Mass.

Ladies' Auxiliary, First Church, Windsor, Conn.

Mrs. John Catlin, Northfield, Conn.

Mrs. William Kincaid, by L. B. S., of Clinton Avenue Church, Brooklyn, N. Y.

Mrs. Thomas B. McLeod, by L. B. S., of Clinton Avenue Church, Brooklyn, N. Y.

Ladies' W. M. S., First Church, Manchester Mass.

W. H. M. A. Auxiliary and Friends, Arlington, Mass.

A Friend, Maine.

W. H. M. U., Vermont.

Plymouth Congregational Church, St. Paul, Minn.

Ladies' H. M. S., First Church, Middletown, Conn.

W. C. A. of Plymouth Church, Syracuse, N. Y.

W. H. M. Society, Warsaw, N. Y.

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Notes and Queries

Through a recent discussion of Mrs. Eddy's teachings, a question has arisen as to the teachings of the various Christian denominations concerning the origin of sin. Mrs. Eddy declares as a fundamental truth that God's creations are perfect—without sin—and she therefore denies the existence of whatever does not harmonize with that standard. Has it not been customary for orthodox Christians to hold with equal tenacity to the belief that evil is not from God, and to account for its presence as "by permission"? But if not from God, whence came it? Will you please state what is the generally accepted belief among theologians upon this question? READER.

The creeds generally ascribe the sin of men to the fact that their first progenitor sinned. Sin originated in him, as now in us, through the conflict between the "flesh"—the tendencies of the older animal life—and the "spirit"—the newly awakened moral life (See Galatians v., 17). The perfection which we expect to find in the works of God can be only of a relative kind, consisting in fitness to an end, or adjustment to an environment, as in the case of the fish without eyes in certain dark caverns. There are many cases of apparent unfitness in the animated creation. But we are not entitled to pronounce them imperfect, unless we know that they have failed to fulfill their actual design.

I wish advice in regard to a Bible class which we are about to form. It is my preference we should take up the "Higher Criticism" in some helpful form. It will be a class of women, mostly teachers in the Sunday-school. Could you suggest methods and helps by means of which we might "lead" ourselves, as we have no one in mind to ask to this office, fitted by special training thereto? F. H. N.

Such books as Gladden's "Who Wrote the Bible?" Ladd's "What is the Bible?" Horton's "Revelation and the Bible," and Bacon's "Genesis of Genesis," exhibit in a general way the methods and results of the higher criticism. But your wish is to study the Bible in these methods, and it is doubtful if you could lead yourselves satisfactorily. There is no book of "helps" in that line for class-work in any special part of the Bible. However, if you were disposed to study the story of St. Paul as given in the Acts, you would find a very useful reference-book for your purpose in a recent work by Professor Ramsay, "St. Paul the Traveler and the Roman Citizen" (Putnams, New York, $3).

1. I wish you could help me to understand what Christ's teaching is concerning Sabbath observance. There is such a difference of opinion among Christian people as to what is right and what wrong on that day. How may we know? 2. Has The Outlook published any sermons on this subject? J. P.

1. The subject is too large for a paragraph. Christ's doctrine is that "the Sabbath was made for man"—that is, for the whole man. The rest from work required by the fourth commandment is for more than the body; it is for the culture of mind and spirit also. The idea of the Lord's day is not a barricade against forbidden things; it is an open door to whatever makes man more of a man, especially in the ranges of thought and life which look toward God. We are not to judge each other in any use of the day, but to count as wrong for us only that which hinders or defeats its highest uses. 2. Not recently.

1. What is the difference, if any, between the baptism of the Holy Spirit and the gift of the Holy Spirit? 2. Why was it a reproach in the days of Christ to be called a Nazarene? 3. When was sprinkling first practiced for baptism? 4. And under what circumstances? 5. When was the doctrine of the Trinity first taught? S. D. S.

1. Practically there is no difference. 2. Nazareth was but a small place in the district of Galilee, whose population, being largely of mixed blood, was held in small esteem by pure-blooded Israelites. 3. Probably in the first Christian century. 4. Probably in case either of insufficient water, or the illness of the person baptized. 5. The semi-Trinitarian Nicene Creed dates from 325 A.D.; the so-called Athanasian Creed, fully Trinitarian, is about five centuries later

1. Did St. Paul write from the Jewish or from the pagan standpoint when he laid down the rule to the Corinthian church that the men should worship with uncovered heads? 2. If from the Jewish standpoint, how does it happen that the modern orthodox Jew keeps his head covered? If there has been a change, how did it originate? A SUBSCRIBER.

Grotius says: "Paul, writing to Corinthians as Greeks, adduces the Greek custom." It was the Greek fashion to pray with uncovered head. The Jews veiled the head. This is the Oriental way of showing reverence. Paul's argument on this point illustrates his saying that to Greeks he became as a Greek.

Kindly inform me of the best works on the Trial and Death of Jesus Christ, viewing it chiefly from the side of its legality. J. H. M.

It seems hardly worth while to give attention to what has been written on this subject, seeing that it is now generally acknowledged that no formal trial of Jesus was conducted before the Jewish authorities, but only a hearing preparatory to lodging charges against him before the Roman Governor. See Edersheim, "Life and Times of Jesus the Messiah," Vol. II.

Please send us a list of books on Monism. F. G. T.

To avoid misconception, see the articles "Monism" and "Monist" in the "Century Dictionary." Monism is either materialistic, or idealistic, or animistic, according as the ultimate reality, whose unity is viewed as the ground of all diversity, is conceived of as matter, or as thought or mind, or as life or spirit. For the sort of monism you care about, Hegel and Caird cover the ground. See Dr. Sterrett's "Studies in Hegel's Philosophy," and Dr. E. Caird's "Evolution of Religion." The "Monist" (Chicago) is a philosophic journal devoted to general discussion of the subject.

1. Is it "proper form" for clergymen to have printed on calling cards and letter-heads their earned and honorary titles? 2. Does a different rule hold for earned than honorary? WASECA.

1. Whatever objection be made to it must be put, not on the ground of form, but on that of individual taste. The form has very respectable sanctions, however repugnant to the judgment of some. 2. No.

1. What is the first line of the hymn in which are the lines:

"Till I fancy but thinly the veil intervenes
Between that blest city and me"?

2. What are the best commentaries on the Book of Revelation? K.

2. Commentaries on this book are generally unsatisfactory. Among the best are the works of F. D. Maurice, C. J. Vaughn, and William Milligan.

Please give the names of some good books on pastoral work. C. E. L.

"Parish Problems" (Century Company, New York, $2); Stall's "Methods of Church Work" (Funk & Wagnalls Company, New York, $1.50.)

Can any one tell me where I can find the words, or words and music, of an old song entitled "Napoleon's Last Sleep"? One stanza contains the following lines:

"He sleeps his last sleep,
He has fought his last battle."
M. H.

"A. P. A." asks where to find the line,

"But in the ways of men I find him not."

The eleventh line of "Passing of Arthur" (Tennyson's "Idylls of the King") is

"But in His ways with men I find Him not."
M. E. S.

If the writer of the query signed "H." in The Outlook for April 11 will read Gale Hamilton's "A Washington Bible Class," he will find an answer to his question that is the best I have ever seen. A. C. G.

G. K. M.—In our issue of May 2, replying to your query for books on the Philosophy of History, the types made us say "Baxter's" for Bax's Handbook.

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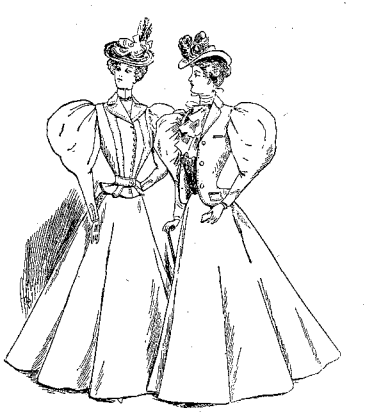

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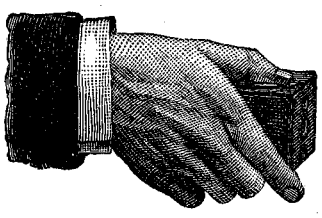

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A Newman Hall Memorial

Many of our readers will be glad to see the memorial which has just been sent to the Rev. Dr. Newman Hall from friends in this country in honor of his eightieth birthday. The memorial was signed by many prominent men in the church and business world. We understand that the suggestion for the memorial came from Dr. Cuyler. The memorial is as follows:

To the Rev. Newman Hall, D.D.:

As citizens of the United States of America we tender to you our most cordial congratulation on your eightieth birthday. We rejoice in the gracious blessings with which our heavenly Father has crowned your long and beneficent public career.

For nearly half a century your writings have made your name a household word among the Christian people of our land.

At a critical time, when the peaceful relations between Great Britain and America were seriously threatened, your voice was one of the first to be raised in protest against any hasty outbreak of popular resentment.

During our sanguinary civil conflict you took your nobly resolute stand alongside of John Bright and the other unflinching friends of the American Union.

When your congregation erected its new edifice of worship, it was your happy suggestion that its lofty tower should bear the name of our beloved Lincoln, and should stand as an abiding Memorial of Emancipation, and a token of International Brotherhood.

Throughout your whole busy and beneficent career we have recognized in you the eloquent champion of Bible truth, of Christian fraternity, of impartial freedom, of peace, of temperance, and of manifold measures of social reform.

In the name of our countrymen, we thank God for you, and for the splendid service you have wrought for our common humanity, and our fervent prayer is that your remaining years may be gladdened by the divine favor, and by the grateful love of your fellowmen in every clime.

Intolerance and the Grave

It is in connection with burials and burying-places that some Anglican clerics chiefly delight to show what truly charitable and tolerant men they are. At Amington, near Tamworth, the other day, the scholars and teachers of the Primitive Methodist Sunday-school followed in procession at a child's funeral, and it was desired that they should sing a hymn at the conclusion of the service at the graveside. On being informed of this, however, the officiating curate ordered a policeman to keep the little Primitive Methodists out of the churchyard, and so they remained in the road and sang their hymn there. "Suffer little children, and forbid them not, to come unto Me. . . ." But, of course, this only means little children of the Church of England. —*London Truth.*

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The Business World

In Wall Street In stocks last week the general tone was one of mild depression, with some tendency to recovery toward the end of the week. Causes alleged for dullness and falling prices have been the uncertainty as to the adjournment of Congress, the fact that this is a Presidential election year and that the Conventions are about to meet, and the increased export of gold. About $5,500,000 in gold went to Europe last week—the greater part to Berlin, and probably in the end to Russia. Among the more noteworthy falls in price of railroad stocks were those in St. Paul, in Burlington, in Rock Island, and in Atchison. Sugar and Tobacco both fell several points. Both speculating and investment orders were generally few in number. The money market was easy; call loans were made at all figures from 1½ to 4 per cent., the greater number at about 2½ to 2¾ per cent. The demand for good commercial paper was large. The cash holdings of the banks have fallen markedly, the decrease for the week being $4,100,300, including the legal tenders paid out to obtain export gold. The generally low rate for call loans was a natural result. Returns of railroad earnings for April are less favorable than had been expected, showing less than one per cent. increase over last year. The Northern Pacific Railroad foreclosure proceedings are said to be making progress. The reports of the Lake Shore and Michigan Southern, the Michigan Central, and the New York, Chicago, and St. Louis roads, made last week, were highly satisfactory, particularly that of the first named.

The State of Trade The crop reports are generally favorable; wheat prospects are excellent in Kansas, Iowa, Nebraska, and Oregon, less so in Oklahoma and Washington; the cotton outlook in Texas is much better. Business has improved in most sections of the country, and the feeling as to the coming fall season is more hopeful. In prices there has been a gain for cotton, oats, corn, coffee, lard, lumber, and some other lesser staples, while wool, iron, wheat, and sugar have fallen slightly. The wheat exports were half a million bushels larger than last week, but more than 800,000 bushels less than a year ago at this time. Business failures are reported by "Bradstreet's" as being 267 for the week in the United States, an increase of thirteen from the preceding week, and of forty-three as compared with the preceding week in 1895. An interesting investigation has been carried out by "Bradstreet's" as to the per capita annual consumption of wheat in the United States. Thousands of letters of inquiry were sent out. "The somewhat surprising result is reached that the annual average consumption of wheat per capita in the United States is about 5.38 bushels per capita, as opposed to the heretofore accepted rate, 4.66 bushels."

Competition for the United States and England in the Export Trade We find that our own loss in the export trade has been paralleled by Great Britain's. True, India and Argentine are dividing the wheat supply of Europe with us. Australia almost matches us in meat. The Caspian oil-fields would divide the world's supply with us, while from nine-tenths of the world's supply of cotton we have had to drop to two-thirds. But England has sunk from making half the world's iron to making less than a third, from giving over half of the world's coal supply it has fallen to one-third, from spinning three-quarters of the world's cotton-goods output to less than half, while the Belgians and ourselves are absorbing her steel-rail trade. As the Duke of Devonshire said in a recent speech, the English land question is not one whit more acute than the English manufacturing or trade question. England's vast income from foreign investments, which the "Statist" puts at $700,000,000 annually, will last for a while, but it will diminish as her mortgage on the world is paid off. For both England and the United States the world is leveling up to their food and factory products. This is the truth, abundantly borne out by recent statistics, unpleasant as they may be to our farmers, planters, packers, manufacturers, and exporters.

American Tonnage Halves Itself While British Doubles Itself In comparison with the mortifying decline of the American marine from nearly 2,500,000 tons in 1861 to 982,000 tons in 1890, though our foreign trade had increased threefold, it is instructive to note the way in which the tonnage of Great Britain has fattened upon our decrease. The Glasgow "Herald" says that

> The total tonnage of the merchant navy of the British Empire reaches at the present moment to upwards of 10,000,000 tons. In making this calculation it is evident that the Board of Trade authorities take the net tonnage of steamers as well as of sailing vessels. If, however, they were to adopt the system pursued by Lloyds, they would calculate steamers on the gross tonnage, with the result that the total could fall very little short of 13,000,000. How do these figures compare with former years or with the shipping owned by other maritime nations? Half a century ago the whole British tonnage did not come to one-fourth of what it is now, while even in 1870 it was little more than half. A fact of equal importance is that in these olden times the great majority of our merchant vessels were propelled not by steam but by sails. Now steamers preponderate, and thus add immensely to the carrying power of our mercantile marine. As to the comparison with the trading fleets of other nations, it may be sufficient to state generally that the British tonnage is larger than that of the whole of the rest of the world put together. The exact figures are: Total tonnage of the world, 24,569,946; total British tonnage, 12,969,951.

Number and Tonnage of Lake Vessels From the report of the United States Commissioner of Navigation it appears that the number of vessels of all kinds on the Great Lakes was over thirty-three hundred, with a tonnage of nearly one and a quarter million gross tons. Steam vessels made up half the number, sail vessels one-third, and canal-boats and barges the remainder. Steam vessels made up two-thirds of the tonnage, however, and sail vessels a quarter. Of the tonnage owned in the several customs districts on the lakes, it is interesting to note that Cleveland heads the list, followed in order by Buffalo, Port Huron, Detroit, Milwaukee, Chicago, Marquette, Sandusky, Grand Haven, Erie, Champlain, Oswegatchie, Toledo, Niagara, Oswego, Vermont, Duluth, Cape Vincent, Genesee, and Dunkirk.

The Cotton Trade Abroad The cotton trade for last year shows that Great Britain's consumption has increased but slightly, while that on the Continent has been much greater. The consumption of all Europe continues to show a steady increase from 1888. During 1895 the cotton trade did not thrive with its accustomed growth in Great Britain on account of the decline in exports to India. When the five per cent. duty was imposed in India, there were many large orders outstanding for cotton goods from Great Britain, but these orders were quickly canceled, and few others have been made, in consequence of such duty. The British charge that the Indian mills are now getting possession not only of their own trade, to the exclusion of Lancashire, but are gaining ground in the Far East.

Gas as a Propeller of Street-Cars United States Consul-General Carroll at Dresden gives illustrations of the new system of propelling street-cars by gas-engines. These engines are of nine horse-power, and are placed under the seats. A speed of nine miles an hour can be obtained with a car carrying thirty-six passengers, the cost being 15 cents a mile with gas at $1 a thousand feet. The Consul-General says that the system is attracting wide attention, and many German cities are adopting it, as it is cheaper of operation than the trolley, and requires no overhead charged wires.

FINANCIAL

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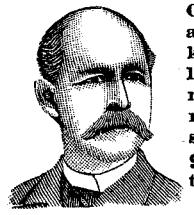

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HOME

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Office: No. 119 Broadway

Eighty-Fifth Semi-Annual Statement January, 1896

SUMMARY OF ASSETS:

Cash in Banks	$469,914 59
Real Estate	1,705,895 91
United States Stocks (market value)	1,418,425 00
Bank, Trust Co., and Railroad Stocks and Bonds (market value)	3,946 493 00
State and City Bonds (market value)	855,927 93
Bonds and Mortgages, being first lien on Real Estate	463,009 13
Loans on stocks, payable on demand	426,550 00
Premiums uncollected and in hands of Agents	515,227 06
Interest due and accrued on 1st January, 1896,	52,185 92
	$9,853,628 54

LIABILITIES:

Cash Capital	$3,000,000 00
Reserve Premium Fund	4,395,659 00
Reserve for Unpaid Losses and Claims	752,514 13
Net surplus	1,705,455 41
	$9,853,628 54

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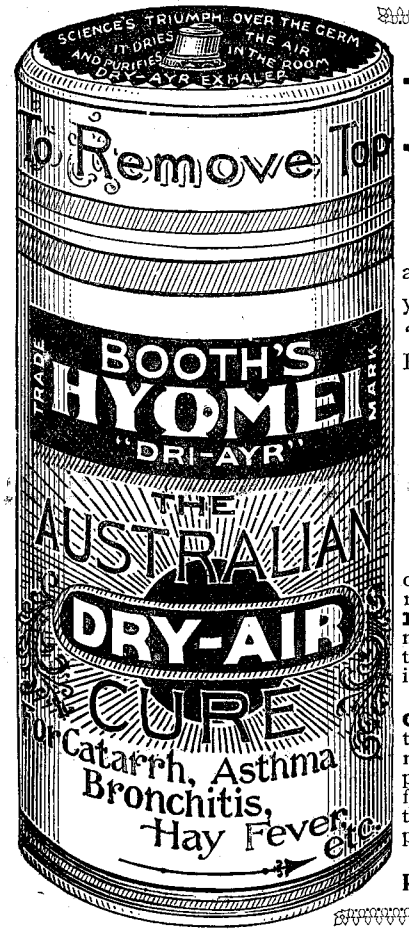

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Hyomei is a purely vegetable antiseptic, and destroys the germs which cause disease in the respiratory organs. The air, charged with **Hyomei,** is inhaled at the mouth, and after permeating the minutest air-cells, is exhaled through the nose. It is aromatic, delightful to inhale, and gives immediate relief.

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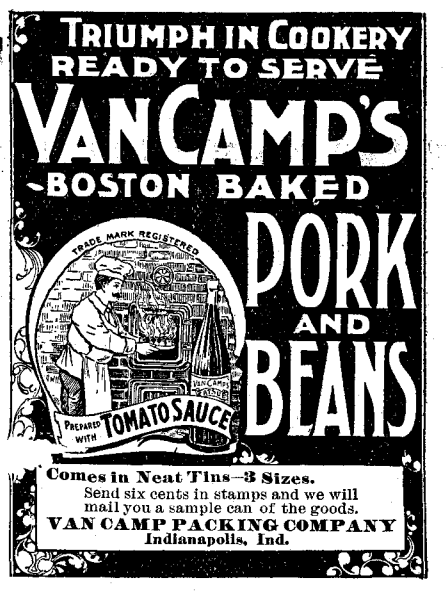

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The Fifteenth International Convention of the Young People's Society of Christian Endeavor will be held at Washington, D. C., July 7 to 13, 1896, and for that occasion the Pennsylvania Railroad Company will sell, from July 6 to 8 inclusive, excursion tickets to Washington and return at *a single fare for the round trip*. These tickets will be good for return passage until July 15 inclusive, but if deposited with the agent at Washington prior to 6 P.M. July 14, will be extended to July 31 inclusive.

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St Louis . . . June 3, 10 A.M.	New York . . July 8, 10 A.M.
Berlin (Sat.) June 6, 10 A.M.	St Louis . . . July 15, 10 A.M.
St Paul . . . . June 10, 10 A.M.	St Paul . . . . July 22, 10 A.M.
Paris (Sat.) June 13, 10 A.M.	New York . . July 29, 10 A.M.
New York, June 17, 10 A.M.	Paris . . . . . Aug. 5, 10 A.M.
St Louis . . June 24, 10 A.M.	St Louis . . . Aug. 12, 10 A.M.

RED STAR LINE

NEW YORK—ANTWERP

Friesland, May 20 . . 12 noon	Noordland, June 17, 12 noon
Kensingt'n, May 27, 10:30 A.M.	Friesland . . June 24, 12 noon
Westernland, Jne. 3, 12 noon	Kensington . . July 1, 2 P.M.
Berlin (Sat.) June 6, 10 A.M.	Westernland, July 8, 12 noon
Southwark, June 10, 9:30 A.M.	Southwark, July 15, 1:30 P.M.

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My handsome country residence in Farmington, Conn., three hours from New York; large rooms; splendid hall; broad piazza; extensive grounds.
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To rent for the season, new cottage; well furnished; choice location. Address as above. A. L. MANCHESTER.

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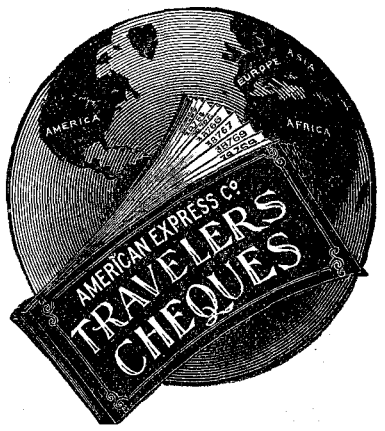

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Three Cottages to Let for the Summer at SILVER BAY

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Delightfully situated on shore of Lake Ontario, at the mouth of the Niagara River

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Opens June 15th HOTEL and Cottages
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New house; very high; large rooms with grand ocean and country views; fine beach and picturesque cliffs.
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A FEW vacancies at a seaside farm. Fresh milk, cream, vegetables a specialty. Fishing from rocks, bathing, boating, and a fine view of the ocean. A fine cottage connecting. Address Capt. M. L. STAPLES, Ogunquit, Me.

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A SELECT party of ladies and gentlemen can be accommodated with first-class board at a very pleasant farm-house. Facilities for driving, boating, and fishing; near church, post-office, and railroad; scenery and surroundings unsurpassed; pure spring water; invigorating air; large rooms. M. E. STEVENS, South Bridgton, Maine.

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Beautiful scenery; gigantic cliffs; delightful drives; golf links. For rates, circulars, etc., address JOHN A. SHERLOCK, 373 Commonwealth Ave., Boston, Mass.

PASSACONAWAY INN
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GILLS & MURRAY, MANAGERS
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For **Change, Rest, Care,** and **Treatment**

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GLOUCESTER, MASS.
F. H. SAWYER, Proprietor
Situated on a beautiful beach; grand harbor and ocean view; picturesque scenery; good bathing, boating, fishing, and delightful drives; excellent cuisine; luxurious beds; perfect drainage; will reopen about June 1st. Everything new and clean. Send for circular.

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Good boating, bathing, and shade-trees. Illustrated circular. "The Pilgrim Town of Duxbury."

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Send for pamphlet. H. W. PRIEST, Proprietor.

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On beautiful Lake Winnipesaukee. A modern hotel, well equipped. Excellent cuisine. Location offers all advantages of both mountain and lake. Fine bass fishing. Pure water supply from belknap Spring; temperature of water, 44°. **Write for illustrated booklet.**
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A cheerful, homelike hotel **on the Beach**; excellent table; reasonable terms. CHAMBERS & HOOPES.

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On the Ocean Beach

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CATSKILL MOUNTAIN HOUSE Co., Catskill, N. Y.

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Ideal conditions for family life. An inspiring spot for ministers, Sunday-school teachers and other Bible students.

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FAMILY HOTEL TERMS REASONABLE
Dry mountain air; beautiful scenery; fishing; boating; all amusements.
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LAKE CHAMPLAIN, Port Kent, N. Y. Open June first. 'Bus meets all boats and trains. Write for illustrated booklet. FARRELL & ADGATE.

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Booklet sent on application to J. H. ESTES, Prop., Keene Valley, Essex Co. N. Y.

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LAKE PLACID, N. Y. Heart of the Adirondack Mountains. 2,063 ft. above tide. The largest and finest hotel in this part of the region. Most beautifully located between Lake Placid and Mirror Lakes. Surrounded by mountains towering five thousand three hundred feet high. Fine Tennis-Courts, Baseball Grounds, and beautiful drives. Send for photographic circular. J. A. & G. A. STEVENS, Owners and Proprietors, Lake Placid. N. Y.

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AND COTTAGES
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Fine fishing, boating, and bathing. The New York boat lands at the dock. Address G. C. GIBBS, Proprietor.

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LAKE OZONIA
One of the most healthful and beautiful Homes in the Adirondacks. Send for Booklet.
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Twenty-Second Season
Spring House and Baths
OPEN JUNE 20th TO OCTOBER
New York Office: Windsor Hotel. T. R. PROCTOR.

LAKE GEORGE
Silver Bay House
OPEN JUNE TO OCTOBER
A select family resort. Sanitary conditions are the best. Absolutely pure mountain spring water. Milk, vegetables, and fruits from the hotel farm and gardens. Large recreation hall detached from main house. Best bathing beach on the Lake. Saddle-horses, carriages, and a fine fleet of rowboats. References to best families in N. Y. and Brooklyn. Terms very moderate; special for June. Photo. Booklet sent. Address, until June 1st,
M. WILSON, 215 West 57th St., N. Y., or
J. J. WILSON, Silver Bay, N. Y.

Excelsior Spring Hotel
SARATOGA, N. Y., is unique in that it combines all the advantages of a great resort with the pure air, the quiet, and the greater freedom of the country. Opens third season under present management June 1. Illustrated booklet. C. W. LAWRENCE, Proprietor.

LAKESIDE FARM Saratoga, N. Y.—Large rooms; fine shade; lovely view; lake on farm; carriage to Saratoga, 1½ miles, each day. Information at Outlook. Box 51. R. CALKINS.

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Dr. Strong's Sanitarium
Saratoga Springs, N. Y.
For health or pleasure. The appointments of a first-class Hotel. Elevator, electric bells, sun-parlor, and promenade on the roof. Suites of rooms with baths. Massage, Electricity, all baths and health appliances. New Turkish, Russian, and Natural Sulphur-Water baths. Dry tonic air, **Saratoga** water, croquet, lawn-tennis, etc. Open all the year. Send for illustrated circular.

ADIRONDACKS
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A Physician's home for the care and treatment of those suffering from Pulmonary or Nervous affections. Full particulars on application. Best of reference furnished. Open June 1st, 1896. H. W. LINCOLN, M.D., 113 Hancock St., Brooklyn, N. Y.

THE ONTIO
Unadilla, N.Y.

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For Rheumatism, Gout, and Nervous Diseases

The Glen Springs

A Sanatorium for those Seeking Health and Rest

A medical staff experienced in the use of the Waters. All approved therapeutic appliances and modern improvements. ALL FORMS OF BATHS.

VALUABLE MINERAL SPRINGS

NEPTUNE SPRING is a 67 per cent. Brine, containing the largest amount of Chloride of Calcium of any Spring in the world. Location overlooks thirty miles of Seneca Lake. Send for illustrated pamphlet.

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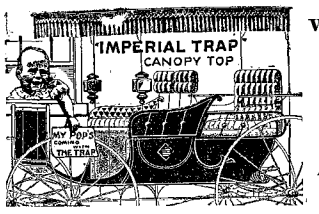

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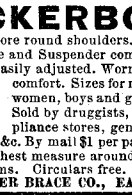

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